

Biographies of
Muhadeseen

Sikander Naqshbandi

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Muhadeseen

Syed Sibte Sikander Naqvi Hanafi
Naqshbandi Mujaddidi

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**THERE IS NO MORE SIGNIFICANT FAULT FOR
SCHOLARS THAN THAT
THE ALLUREMENT OF THE WORLD AND
AVOID THE HEREAFTER.
THE MENDICANCY OF THE SCHOLARS IS
OPTIONAL, AND THE MENDICANCY OF
THE IGNORANT IS REFLEXIVE.**

(Imam Shafi'i ra)

Hazrat Khawaja Hasan Basri (ra) said!

The world is indeed your ride,
if you ride on it,
it will carry you on its back,
and if it depends on you,
it will kill you.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Qul-e Jameel

**A person who has his
heart couldn't attend
in three places.**

**Understand this
The doors of Allah's mercy
should be closed upon him.**

- 1. While reading the Quran**
- 2. When mentioning Allah**
- 3. While praying**

Hazrat Khawaja Hasan Basri (ra) said!

If man was to see
the speed of his death,
he would become the
enemy of his hopes
and aspirations

Review

Shaykh al-Hadith Hafiz Allama Abu Ammar Zahid al-Rashidi (Mudzillahu)

Jamia Nusrat-ul Uloom, Gujranwala, Pakistan

Bismillah ur Rahman ur Raheem:

The excellent services rendered by the Muhadeseen (may Allah have mercy on them) in preserving the sayings and narrations of the Prophet (ﷺ) and conveying them to the ummah are a bright chapter in Islamic history and a distinction of the scholars of the ummah. It is an honour, and our responsibility is to make the new generation aware of it. The pen of the scholars has been in motion in every era regarding these glorious services of the Muhadeseen, and many books and magazines have been written in this regard.

In this regard, the effort under the supervision of respected Syed Sibte Sikandar Naqvi is reasonable, a sign of his excellent taste. May Allah the Exalted make it beneficial for more people and increase the reward for the author. Ameen.

Abu Ammar Zahid al-Rashidi (db)
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The author has collected helpful information for the general public and beginners in the “Biographies of Muhadeseen” under review.

May Allah Ta'ala honour this effort of the said person (Sikander Naqshbandi).

Amen

.... Sd...

Muhammad Abdul Halim Chishti (db)

Author's Words

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَ
نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مِنْ يَهْدِيهِ اللَّهُ فَلَا
مُضِلَّ لَهُ وَمِنْ يُضِلُّهُ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَنَدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَ
رَسُولَهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ تَسْلِيمًا
كَثِيرًا كَثِيرًا أَمَّا بَعْدُ

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ

وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

(Surah Baqarah – 157)

They are those on whom are the Salawat (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ۔

اللَّهُمَّ بَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَبِيبٌ مَجِيدٌ

Allah Ta'ala (ﷻ) has assumed responsibility for protecting the religion. Whenever an attempt was made to mix misguidance, lies, deception, and selfish desires in this religion, the leaders immediately pointed it out and tried to stop it. Allah preserved every act and every word of the Messenger of Allah (ﷺ) through His pious servants. And if someone in this preservation makes any mistake, those who point it out should also be created. All the high qualities found in human life were absorbed by Allah Almighty into the Prophet (ﷺ), making his life a model for us. The teachings and instructions of the Messenger of Allah (ﷺ), through his holy class, managed to bring it to the people academically and practically.

These close and righteous servants of Allah Ta'ala considered the blessings of Allah Ta'ala more reliable than those in the world. These gentlemen were devoted to the love of Rasulullah (ﷺ). They used to try to keep every single word of their beloved and follow them. Their hearts were filled with piety and fear of Allah. They had lit the lamps of remembrance of Allah in their hearts. They were protected from forbidden wealth. In the darkness of the night, they

used to talk to Allah Almighty through Ibadat and rituals. The memory of death had left them no joy. They used to consider the wealth given by Allah as a trust and spend it in the way of Allah. Perfect faith had given them the courage to endure every pain and suffering. They did not care about the rebuke of any reprobate about the orders of Allah Ta'ala. Even the rulers' persecutions could not shake them even a little.

It is a famous saying that a nation that forgets its ancestors goes astray from the straight path. We have tried to mention these great personalities so that we know how much our forefathers have done and how much suffering and oppression they have endured for the religion that has reached us. We will value this knowledge only if we know their conditions.

There are three categories of narrators of hadith:

1. Companions

This is the holy group who were blessed with the companionship of the Prophet (ﷺ), peace and blessings of Allah be upon them, and the entire Ummah agrees that they were all just and truthful. None of them attributed anything wrong to the Prophet (ﷺ). Suppose something wrong has been said about a companion and attributed to the Prophet ﷺ. In that case, there is a strong possibility that a liar has made a false statement by attributing it to the companion.

2. Tabeyien Azam

This class consists of two types of people: those who have the consensus of the Ummah about their greatness and glory, and some unknown people. In general, the people of this class did not intentionally attribute any falsehood to the Prophet ﷺ; however, there may be a case of omission, shortcoming, lack of memory, etc., under human requirements.

3. Narrators after Tabeyien

This class begins with the disciples of the Tabeyien and goes up to the writing of the books of hadiths. This group has many people of different regions, nationalities, and religious ideologies. Most of the weak and false narrators also belong to this group.

Cross-examination and modification

It is the art in which the personality of the person who narrated the hadith is discussed. Hadith books were not compiled in the early period. People used to learn hadiths from their teachers, memorize them, and pass them on in the same way. Therefore, the central position in this art was given to individuals, and all the discussion topics were narrated by the hadith.

The formal narrations of cross-examination and revision began in the second century of the Hijri calendar. The names

of the scholars whose name comes first among them are Yahya bin Saeed Al-Qattan (ra), Abdul Rahman bin Mahdi (ra), Abu Dawud Tayalsi (ra), Imam Abdul Razzaq (ra), Yazid bin Haroon (ra) and Abu Asim Nabeel (ra). Their achievements are worthy and will be remembered forever.

Ultimately, the readers are asked to inform us if they find any mistakes in this book.

Whatever qualities there are in this book are the result of the gift of Allah Ta'ala, the love of His Beloved Prophet (ﷺ), and the compassion of my Shaykh Tariqat Professor Dr. Hafiz Munir Ahmad Khan (Damat Barakatahu), and the flaws are my shortcomings. I pray to Allah Ta'ala to bestow His mercy and blessings, to give me an understanding of religion in the true sense, to make this book a treasure for me, my parents, and my teachers in the hereafter, and to bestow a great wealth of sincerity on this service. Accept it. Moreover, Muslim brothers and sisters can read this book themselves and encourage others. We pray to Allah Almighty to create sincerity in our words and actions. Allow us to follow in the footsteps of those elders whom You have rewarded. We also pray that this effort will be included among our good deeds on the Day of Judgment. (Amen)

Allah Almighty Says in Quran!

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

(Surah Hud. 88)

And my success is not through Allah. Upon Him, I
have relied, and to Him, I return.

Seeking Duaa

Sikander Naqshbandi (*Allah forgive him*)

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01st October, 2021

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A brief introduction to the Imams of Hadith

1. Imam Bukhari (ra)

The real name of Imam Bukhari (ra) is Muhammad bin Ismail bin Ibrahim bin Mughirah bin Bardzabah. He was born on the 13th or 16th Shawwal 194 AH, on a Friday after the Asr prayer in Bukhara. He belongs to the Jaffe nation. His surname is Abu Abdullah. Like his grandfather, he was a Zoroastrian. The nobleman who blessed him with the wealth of Islam belonged to the Jaffe tribe, and his name was Yaman Jaffe. Yaman Jaffe was the chief of Bukhara at that time, so anyone who believed in his hand would ascribe himself to his people. That is why Imam Bukhari (ra) also became famous as Jaffe. His father was a great Muhaddith and a righteous saint.

Ibn Habban (ra) has counted him among the trustworthy narrators. Imam Bukhari's (ra) father died when he was young. His mother took all the responsibility for his upbringing. Imam Bukhari (ra) lost his sight in his childhood. Because of this, his mother used to be very sad and worried. Once, his mother was grieving for her son when she saw Hazrat Ibrahim (AS) in a dream and heard him speak! "Be happy that Allah had mercy on your wailing and crying, and your prayer was accepted, and your son's sight was restored." When his mother woke him up in the morning, she found the eyes of her beloved son had become bright. From the time he was studying in school at the age of ten, it was a condition that whenever Imam Sahab (ra) heard a hadith, he would immediately remember it. From that time on, he started memorizing hadiths.

When he finished his studies at the school, he learned that a Muhaddith and scholar, Hazrat Dakhli (ra), was very famous in Bukhara. So, Imam Bukhari (ra) started attending his service. In those days, Hazrat Al-Dakhli (ra) used to read his book in which the hadiths of the Prophet (ﷺ) were written in front of the people. One day, Hazrat Al-Dakhli (ra) was sitting among the people reciting the blessed hadiths of the Messenger of Allah (ﷺ), and while narrating the hadiths, when he started the chain of transmission, he said! On the authority of Sufyan, on the authority of Abu Zubair, and the rule of Ibrahim, Imam Bukhari (ra) immediately intervened and said that Abu Zubair does not narrate from Ibrahim. He was surprised to hear this from the tongue of this young child. Then, he went to the house, brought the book, and said I had made a mistake. He asked Imam Bukhari (ra)! Now tell me what this certificate is. The Imam said! "Hadathna Sufyan by Zubair bin Udi bin Ibrahim." At that time, Imam Bukhari (ra) was only eleven. He also praised Imam Bukhari (ra) a lot.

At the age of sixteen, he memorized the books of Abdullah bin Mubarak (ra), Waki bin Jarrah (ra), and other books of Imam Abu Hanifa's (ra) students. He went to Makkah for Hajj with his mother and elder brother. After completing the Hajj, the mother and brother returned, but Imam Bukhari (ra) stayed in Hijaz to study Hadith. He started writing books at the age of eighteen. Then he wrote a book, "Quadayah As-Sahabah Wal Tabeyien," which compiled the outstanding achievements and events of the great Companions and Tabeyien, along with their sayings and circumstances. His subsequent work, "Kitab al-Tarikh," wrote this book's draft while sitting on Madinah's moonlit night.

Hamid bin Ismail (ra), a great Muhaddith of his time, says that when Imam Bukhari (ra) went to his teachers to get hadith, I accompanied him. Imam Bukhari (ra) did not keep a pen with him. I told him that you go to your teachers enthusiastically to get Hadith, but what is its use if you do not have a pen? Because until you write the hadith, the hadith will not be remembered. If you want to remember hadiths, you should write them down. It is narrated by Hamid bin Ismail (ra) that after sixteen days, Imam Bukhari (ra) said to me, "Bring me all the hadiths you have written during this period and then compare the hadiths you have written with the hadiths preserved in my mind." Hamid (ra) had written fifteen thousand hadiths by that time. Imam Bukhari (ra) started reciting all those hadiths from his memory.

Hamid bin Ismail (ra) says that it should have been that Imam Bukhari (ra) corrected the hadiths he had memorized with the hadiths I had written, but what happened was that I updated the hadiths I had registered with the hadiths he had memorized. He recites those fifteen thousand hadiths without a single word difference. After narrating the hadiths, Imam Bukhari (ra) said, "Do you people still think I am wasting my time and working so hard even if I want?" Hamid bin Ismail (ra) says that on that day, I was convinced that this person was very noble and had great virtues; no one could match him.

Imam Bukhari (ra) made his first trip to Makkah in 216AH to acquire Hadith knowledge. He found the era of Yazid bin Haroon (ra) and Abu Dawud Tayalsi (ra). At that time, Imam Abd al-Razzaq (ra) was alive in Yemen. He planned to go to Yemen, but someone told him that he had passed away, so he postponed his plan.

"Sahih Bukhari": All the works of Imam Bukhari (ra) are significant achievements and are considered the most authentic books after the Book of Allah (Quran Hakim). The background to this book is that one day, Imam Bukhari (ra) was sitting in the assembly of his teacher, Ishaq Bin Rahawiya (ra). The students of Ustad Ishaq Bin Rahawiya (ra) said among themselves, "May Allah grant someone the opportunity to write such a book in which hadiths are collected concisely and if the hadiths are of the highest level of authenticity and trustworthiness, how good it would be." It would be beneficial to have all authentic hadiths collected in one place. The second is that those who seek hadiths can obtain and follow them without any doubt. Moreover, there will be no need to ask a scholar or Muhaddith about a hadith, whether this hadith is authentic or weak.

The assembly was dismissed, and all the people left, but Imam Bukhari (ra) felt this desire in his heart and decided to undertake this important and excellent work, and he began writing the book. When he decided to write the book, he had 600,000 hadiths. He classified these hadiths as sound and authentic. He began compiling the hadiths of the highest soundness and authenticity in his book. In this way, the result of the holy desire of the companions of Imam Bukhari (ra) in the Majlis of Ishaq Bin Rahawiya (ra) came into existence in the form of "Jamae Bukhari."

It was usual for Imam Bukhari (ra) when compiling this book to perform ghusl, pray two rakats, and then recite a hadith. Thus, there is no such hadith in Bukhari Sharif in which Imam Bukhari (ra) did not bathe and perform two rakats of the Nafil prayer before quoting it. He completed this work in sixteen years. In his lifetime, about ninety thousand people

had the honour of receiving blessed hadiths directly from him.

If Imam Bukhari (ra) were not satisfied with the authenticity of any hadith in the compilation of Bukhari Sharif, then if he were in Madinah, he would have recited two rakats of Nafil with the intention of Istekharah in front of Rawza Athar (ﷺ) and then meditated. If you see the Messenger of Allah (ﷺ) in a dream, he (ﷺ) is indicating the authenticity of the hadith.

Imam Bukhari (ra) possessed an incredible memory. People used to say that the memory of Hazrat Abu Hurairah (RA) is refreshed by seeing him. The book he used to take one look at would be memorized. In the early period of Tehsil-e-Ilm, he memorized 70,000 hadiths; later, their number reached 300,000. Of these, 100,000 were correct, and 200,000 did not seem accurate. Once, he went to Balkh, and the people there asked him to narrate one hadith from his Shaykh. He described 1000 hadiths of 1000 sheikhs orally.

The number of Imam Bukhari's (ra) teachers and shaykhs is very high because he received hadiths from city to city and town to town. From whichever class he received hadith, he reached there. Among the famous sages from whom Imam Bukhari (ra) obtained hadiths were Muhammad bin Salam Baikandi, Abdullah bin Muhammad Masindi, Muhammad bin Arwa and Harun bin Shafiq in Bukhara. Makki bin Ibrahim, Yahya bin Bishr al-Zahed and Qutaiba from Balkh. From Ali bin Shafiq Abdan, Mu'adh bin Asad and Sadaqah bin Fazl in Marw. From Yahya bin Yahya, Bishr bin Hukum and Ishaq in Nishapur. From Hafiz Ibrahim bin Musa in Ray. From Muhammad bin Isa, Shari' bin Nu'man, and Ma'la bin

Mansoor in Baghdad. From Abu Asim Nabeel, Badal bin Mugar, Muhammad bin Abdullah Ansari, Abd al-Rahman bin Muhammad, Umar bin Asim and Abdullah bin Raja in Basra. From Ubaidullah bin Musa Abu Naeem, Talaq bin Ghannam, Hasan bin Atiya, Khalid bin Yahya, Khalid bin Mukhallid and Qubaysa in Kufa. From Abu Abd al-Rahman Muqri, Hamidi and Ahmad bin Muhammad Azraqi in Makkah. From 'Abd al-Aziz and Yasi, Matraf bin Abdullah, and Abu Thabit Muhammad bin Abdullah in Madinah. From Amr bin Muhammad bin Aoun in Wasit. In Egypt, from Saeed bin Abi Maryam, Abdullah bin Saleh, Saeed bin Malid and Amr bin Rabi bin Tariq. From Abu Mashar and Abu Nasr Farawaysi in Damascus. From Muhammad bin Yusuf Faryabi in Quashara. From Adam bin Abi Ayas in Ashqlan. I heard hadith from Abu Mughirah, Abu Yaman, Ali bin Ayyash, Ahmad bin Khalid, Wahbi, and Watazi in Hams. (May Allah bless all of them)

Once, the people of Baghdad knew that Imam Bukhari (ra) was coming. Hence, the Muhadeseen of Baghdad prepared one hundred hadiths by altering the text and chain of transmission of Imam Bukhari (ra) and divided them among ten men. Let them ask Imam Sahib (ra) about these hadiths individually. Many scholars, nobles and people attended the meeting in honour of Imam Bukhari (ra). Hadiths were presented to Imam Sahib (ra) per the scheduled program. Ten men recited all the hadiths one by one and asked Imam Sahib (ra) if he knew these hadiths. He denied all the hadiths and said, I do not know these hadiths. When all the people had asked questions, Imam Sahib (ra) stood up and spoke! The first person recited the hadith and stated that the incorrect chain of transmission is the correct one, and that its text is as follows. In this way, he alternately narrated the false chain

of Ahadith and its proper chain of transmission and then told the correct chain of hadith. In all the majlis, there was a shout of Marhaba and Afreen for his tribute and appreciation.

The people and the nobles acknowledged Imam Bukhari's (ra) knowledge, grace, and greatness. (Huda al-Sari: Hafiz Ibn Hajar Asqalani)

Hafiz Abu Al-Azhar (ra) narrates that once four hundred Muhaddith gathered in Samarkand, and to mislead Imam Bukhari (ra), they entered the Isnads of Syria into the Isnads of Iraq and in Syria of Iraq, similarly, the Isnads of the Haram in Yemen. And they entered the sanctuary of Yemen. Those people continued to present this type of false text and evidence on Imam Bukhari (ra) for seven days. But even once, he could not give falsehood to Imam Bukhari (ra) either in the Sanad or the text.

(Huda al-Sari: Hafiz Ibn Hajar Asqalani)

At that time, the ruler of Bukhara was Khalid bin Ahmad Zali. He sent a message to Hazrat Imam Bukhari (ra) asking him to come to my house and teach my sons the Book of Bukhari and other works, such as the Book of History. Imam Bukhari (ra) said that this is the knowledge of Hadith. If you are so keen, send your sons to my Majlis so they can sit there like others and learn Hadith. Imam Bukhari's (ra) answer was very unpleasant for the ruler of Bukhara, but he sent a message saying, I am ready, but keep in mind that no one else can come to you when my sons are present. Instead, there should be a regular guard at the door to prevent others from coming to the lesson at that time. It is intolerable for me that in the Majlis where my sons are present, the public and low-status people go and sit with them. Imam Bukhari (ra) refused to accept this condition of the ruler and said that

this knowledge is the legacy of the Prophet (ﷺ) of Islam, and the whole Ummah is an equal participant in it. No one has an advantage over anyone else in achieving this. The ruler of Bukhara became very angry upon hearing this answer from Imam Bukhari (ra) and decided to make fun of him publicly in any way he could.

There has never been a shortage of such scholars who sell their conscience to the government of the time to gain wealth, status, and fame. Not only do they put their heads on the humiliating platform of the government just for their own gain and egoistic purposes, but other scholars do not hesitate to throw the turbans of truth aside to achieve their goals. The same happened with Imam Bukhari (ra). Such scholars who were friends and sympathizers of Imam Bukhari (ra), but were ready to do everything to steal the wealth of the ruler of Bukhara. The ruler took them with him and insulted Imam Bukhari's (ra) knowledge and grace. He started criticizing the religion and ijtiḥad of Imam Bukhari (ra). Finally, with the help of these scholars, a list of accusations was prepared based on which Imam Bukhari (ra) was expelled from Bukhara.

When Imam Bukhari (ra) was leaving the city, he only said this! Yaa Allah! I entrust this matter to you. Therefore, not even a month had passed since the same ruler, Khalid bin Ahmed Khalifah, was deposed by the order of the time. Not only this, but the Caliph ordered that he should be carried around the city on a donkey, so this was his fate.

Similarly, Harith bin Warqa, a scholar at the forefront of the conspiracy against Imam Bukhari (ra), was also severely humiliated. Another scholar who participated in this

conspiracy also ended up being caught in calamity and calamity by the anger of Allah Ta'ala. All his children died.

Imam Bukhari (ra) left Bukhara and reached Nishapur. Imam Muslim bin Hajjaj (ra) says I had never seen such a grand welcome for any scholar or ruler. He started teaching Hadith in Nishapur. There would have been a great gathering in his teaching. Some of the envious people felt bad about his popularity and reputation. They made Muhammad Bin Yahya Zahli, the Governor of Nishapur, his opponent. Because he believed in the creation of the Qur'an (Khalq-e-Quran), which Imam Bukhari (ra) vehemently opposed, he tried to get the Imam to teach according to his belief, but Imam Sahib (ra) continued to call the Qur'an the word of Allah. His aloofness also angered the ruler of Nishapur, and his teachings were banned. So, Imam Sahib (ra) had to leave Nishapur, too. Finally, he settled in Kwarteng, a village six miles from Samarkand. This is where he stayed till the last moments of his life. He died on the night of Eid, the latter date of Ramadan, in 256AH. Zuhri's prayer followed his burial. At that time, he was 62 years old. The soil of his blessed grave was fragrant for a long time.

اَنَا لِلّٰهِ وَاَنَا اِلَيْهِ رَاجِعُونَ

" To Allah, we belong, and to Him, we shall return. "

He has many teachers. The names of Ishaq bin Rahawiya (ra), Ali bin Madini (ra), Ahmad bin Hanbal (ra), and Yahya bin Maan (ra) are mentioned among the great Jalil-ul-Qadr teachers.

Khatib al-Baghdadi (ra) quotes the saying of Abdul Wahid Tarawi (ra) in his chain of transmission that I saw the Prophet

ﷺ in a dream that he ﷺ was standing with a group of his Companions waiting for someone. I said Assalam Alikum. The Prophet ﷺ replied. I inquired O Messenger of Allah ﷺ! For whom are you (ﷺ) standing here waiting for? The Prophet Muhammad (ﷺ) said! We are waiting for Muhammad bin Ismail (Imam Bukhari). Abdul Wahid (ra) says that after some time, we got the news of Imam Bukhari's (ra) death. When I thought about it, I realized that Imam Bukhari (ra) passed away at the same time I saw the Prophet ﷺ waiting for Imam Bukhari (ra) in a dream.

Sheikh Abdul Haq Muhaddith Dehlvi (RA), while writing this dream in his translation, had also noted that when Imam Bukhari (ra) was buried, the smell of musk came from his grave, and this smell continued to come from the soil of the blessed grave for a long time.

Allama Farbari (ra) says that I saw Muhammad bin Ismail Bukhari (ra) in a dream, that he was following the footsteps of the Messenger of Allah ﷺ. In other words, Imam Bukhari (ra) was the full applicator of the Sunnah of the Prophet (ﷺ). He did not want to take even one step against the Sunnah of the Messenger of Allah ﷺ.

Allama Waraq Bukhari (ra) writes that when Hazrat Ismail, the father of Imam Bukhari (ra), was dying, Ahmad bin Hafs (ra) went to him. Imam Bukhari's father said there is not a dirham in my wealth that is forbidden or of suspicious earnings. After saying this, he passed away, and Imam Bukhari (ra) became the heir to this wealth and continued to

live prosperously and generously with this wealth until his last age.

Bakr bin Munir (ra) narrates that an insect started biting him when Imam Bukhari (ra) prayed, but he did not break the prayer. After completing the prayer, when I saw that the insect had bitten him in seventeen places, all the places were swollen.

His life was far from worldly pleasures and luxury. Sometimes, he used to eat only two or three almonds in a day. He used to eat dry bread most of the time. Once he fell ill, the doctor told him that his bowels had become dry after eating dry bread. At that time, Imam Bukhari (ra) said that he had been eating dry bread for forty years and had not touched curry during this long period.

Imam Bukhari (ra) held a high rank in purity and abstinence. He was terrified of Allah both outwardly and inwardly. He avoided suspicion and backbiting and was extremely considerate of people's rights. He was very fond of archery.

Imam Bukhari (ra) was very worshipful. He used to read Nawafil frequently, wake up at night, and fast often.

Imam Bukhari (ra) recited twenty verses in each Rakat when he recited the Tarawih prayer. But during Tahajjud, half or a third of the Quran was recited daily. Then, he used to finish a Quran during the day and said that data is accepted at the end of every Quran.

Imam Bukhari (ra) was the owner of a very tolerant and compassionate nature. He never misbehaved with anyone. If someone did evil to them, he would repay them with good. He never criticized anyone in front of people. He cared a lot

about people's self-respect. He never took revenge on themselves.

Imam Bukhari's (ra) father, Muhaddith Ismail bin Ibrahim (ra), was a great person. Imam Bukhari (ra) had inherited a large portion of the wealth. Imam Bukhari (ra) used to give his wealth to Mudarabah; he did not trade himself, and his entire attention was on acquiring knowledge and its development and promotion. He also used to deal with people regarding business concessions and loan forgiveness. He used to do charity very often.

Abu Saeed Bakr bin Munir (ra) says that once Abu Hafs sent some goods of trade to Imam Bukhari (ra). When the buyers found out, he approached him and settled the deal for five thousand. No sooner had he picked up the goods than another group came and offered 10,000. He spoke! I have already intended to sell with the first group. Now, I don't want to change my intention for five thousand.

Imam Bukhari (ra) was straightforward in his disposition. He did not take anyone's help with hard work. Waraq says that when we went on a journey with Imam Bukhari (ra), he would gather everyone in one room and stay alone. Once, I saw that Imam Bukhari (ra) got up fifteen or twenty times at night, and each time he lit a lamp with his hand, took out some hadiths, marked them, and then lay down on a pillow. I submitted that you would have woken up at night and borne the labour alone to pick me up. He spoke! You are young and a deep sleeper. I don't want to disturb your sleep.

There are many works of Imam Bukhari (ra).

- 1- جليل القدر تصنيف جامع صحيح بخارى
- 2- كتاب التاريخ الكبير
- 3- كتاب التاريخ الاوسط
- 4- كتاب التاريخ الصغير
- 5- كتاب الضعفاء
- 6- كتاب الكفى
- 7- جزء القراءة خلف الامام
- 8- كتاب الادب المفرد
- 9- كتاب رفع يدين
- 10- كتاب الاشرية
- 11- كتاب الهبة
- 12- كتاب العلل
- 13- بر الوالدين
- 14- الجامع الكبير
- 15- التفسير الكبير
- 16- المسند الكبير
- 17- خلق افعال العباد
- 18- قضايا الصحابه والتابعين
- 19- كتاب الواحدان
- 20- كتاب المبسوط

21- کتاب الفوائد

22- اسماء الصحابة

Apart from these there are many books.

(Ibn Hajar Asqalani) (Mazahir al-Haq Jaded: vol. 1 p. 15. 45)

Imam Bukhari's (ra) academic and practical achievements and virtues have been recognized by all the people of grace and knowledge of his time, and his educational services have been appreciated. Allama Ibn Hajar Asqalani (ra) says that this is the sea that does not have its shore. Qutaiba bin Saeed (ra), the teacher of Imam Bukhari (ra), says that many people came to me from the East and the West to learn the knowledge of Hadith, but there was no one like Bukhari among them. Imam Ahmad bin Hanbal (ra) says Khorasan has not produced anyone like Bukhari. Imam al-Darmi (ra) says: I have seen the scholars of Hijaz, Syria, and Iraq, but I have not seen anyone like Bukhari. Imam Muslim (ra) says that I bear witness that there is no equal to Imam Bukhari (ra). Mulla Ali Qari (ra) and Allama Castellani (ra) have written that 100,000 people have narrated hadiths from Imam Bukhari (ra). Among his Mashaikh, who related hadiths from him, are Abdullah bin Masindi, Abdullah bin Munir, Ishaq bin Ahmad Sarmawi, and Muhammad bin Khalaf bin Qutaiba. (Allah Bless all of them)

Among his contemporaries who narrated from him are Abu Zarrah, Abu Hatim Razi, Ibrahim Harbi, Abu Bakr bin Abi Asim, Musa bin Haroon Jamal, Muhammad bin Abdullah bin Mutin, Ishaq bin Ahmad bin Zirak Farsi, Muhammad bin Qutaiba Bukhari, and Abu Bakr bin Aain (ra).

Among the people who narrated from him in Akabarin are Hafiz Saleh bin Muhammad, Imam Muslim bin Hajjaj, Abu

al-Fazl Ahmad bin Salama, Abu Bakr bin Ishaq bin Khazima, Muhammad bin Nasr Marwazi, Abu Abd al-Rahman Nasai, and Imam Abu Isa Tirmidhi (ra).

Among his students who have narrated from him are Umar bin Muhammad Bahiri, Abu Bakr bin Abi Dunya, Abu Bakr Bazar, Husain bin Muhammad Tabai, Yaqub bin Yusuf bin Akhram, Abdullah bin Muhammad bin Najaha, Sahel bin Shazwiyyah Bukhari, Ubaidullah bin Wasil, Qasim bin Zakaria Mutarz, Abu Quraysh Muhammad bin Juma, Muhammad bin Sulaiman Baghandi, Ibrahim bin Musa Johri, Ali bin Abbas, Abu Hamid Amshi, Abu Bakr Ahmad bin Sadaqah Baghdadi, Ishaq bin Dawood, Hashid bin Ismail Bukhari, Muhammad bin Abdullah bin Junaid, Muhammad bin Musa, Jafar bin Muhammad Nisha Puri, Abu Bakr bin Dawood, Abu Qasim Baghvi, Abu Muhammad bin Said, Muhammad bin Harun Hazrami, and Hussain bin Amili Baghdadi (ra) are included.

Sahih Bukhari

There are numerous works of Imam Bukhari (ra), but the fame, popularity and greatness that came to the part of "Sahih Bukhari" could not be achieved by any other book. The scholars of the Ummah agree that, after the Book of Allah (the Qur'an), there is no more authentic book on earth than "Sahih Bukhari." Imam Shafi'i (ra) declared "Mautah Imam Malik" as the correct book, but it was before the authorship of Sahih Bukhari (ra). After Sahih Bukhari came to prominence, he was ranked first. Sahih Muslim is also included in the Sahih Kitab, but its rank also comes after Sahih Bukhari. Imam Darqutni (ra) even said that if there

were no Imam Bukhari (ra), no hadith would have appeared from Imam Muslim (ra).

Editing of hadiths was not organized during the time of the Sahabah and Tabeyien. The main reason for this was that these people had a lot of confidence in their memory. However, editing the hadith had already started from the time of the Tabeyien. Jalil-ul-Qadr Muhadeseen used to edit his collections. Among the books that were written first are Imam Abu Hanifa's (ra) Kitab al-Asar, Imam Malik's (ra) Mautah, Sufyan Tauri's (ra) Jama'i, Musanaf Ibn Abi Shiba, Musanaf Abd al-Razzaq and Imam Ahmad bin Hanbal's (ra) Musnad Ahmad. Classification of hadiths had not started at that time. At that time, it was felt that a book should contain only authentic hadiths. Given this need, Imam Bukhari's (ra) teacher, Ishaq bin Rahawiya (ra), said to Imam Bukhari! I wish! You collect the Sunnan of Rasulullah (ﷺ) with the Sanad-e-sahih so that a collection of authentic hadiths is prepared.

Imam Bukhari (ra) had a dream at that time that he was standing in front of the Messenger of Allah (ﷺ), swinging a fan over him and blowing away flies. The interpretation of this dream was that Imam Bukhari (ra) would remove the falsehood attributed to the Messenger of Allah (ﷺ). After this interpretation, Imam Bukhari (ra) was firmly determined to collect authentic hadiths. (Marqat Al-Mufatih: Mulla Ali Qari)

Imam Bukhari (ra) chose from six hundred thousand hadiths in his Sahih. Before mentioning each hadith in his book, he would perform ghusl, pray two rakats of Nafil, make

Istekharah about the authenticity of that hadith, and then record that hadith in his Sahih. Imam Bukhari says that I completed this book of mine in sixteen years. I have collected only authentic hadiths in this book. And the number of authentic hadiths I have left out due to their length is enormous.

Imam Bukhari (ra) drafted his Sahih in Makkah, Basra, and Bukhara and completed it in Masjid al-Haram and Roudah-e-Rasool (ﷺ). He sat by the side of the Prophet (ﷺ) and wrote the translations of the chapters. A disciple of Imam Bukhari (ra), Muhammad bin Abi Hatim Waraq (ra), says that I asked Imam Bukhari (ra)! Do you remember all the hadiths you wrote in your book? Imam Bukhari (ra) said! No hadith is hidden from me in Jami Sahih because I have written it three times. (Huda al-Sari: Hafiz Ibn Hajar Asqalani)

Numerous versions of this book have been written. Many gospels are also known about this book.

Many gentlemen saw in a dream that the Holy Prophet (ﷺ) had attributed Bukhari Sharif to himself. Abu Zayd Maruzi (ra) says I once slept in Bait al-Haram between the Hijar-Aswad and the Maqam-e-Ibrahim. I visited Rasulullah (ﷺ) in my dream. He spoke! Abu Zaid! How long will you read Shafai's books? Why don't you read my book? I spoke! Yaa Rasool Allah (ﷺ)! What is your book? He (ﷺ) Said! Muhammad Bin Ismail's Jami, i.e., Bukhari Sharif. Imam al-Haramain narrates a similar dream.

(Huda al-Sari: Hafiz Ibn Hajar Asqalani)

Imam Bukhari (ra), in his "Sahih," had set the condition of hadith that all the narrators, from his sheik to the

companions, should be reliable and connected. Trust means that all the narrators of this hadith are

(مسلم، عادل، كامل الضبط والاتقان اور كثير الملازمه مع شيخ)

Muslim, Adil, Kamil al-Zabt wa Al-Ithacan, and Kathir al-Malazma with the Sheikh, and if the narrators of the hadith are Qalil al-Malazma with the Sheikh, then their narration is also derived. But Imam Bukhari (ra) used to choose from such narrators and did not take complete sayings. It was also a condition for reliable narrators not to oppose one another or find fault with one another. Mutasil means that every narrator either narrates the hadeeth from his shaykh with the form of (سَمِعْتُ يَا حَدَّثَنَا) "I heard it or had heard." Such a phrase implies listening to someone with a sophisticated personality. For example, don't say about so-and-so or in-so-and-so (عن فلان يا ان فلانا قال).

Scholars have differing views on the number of narrations in Sahih Bukhari. The research of Hafiz Ibn Salah (ra) is that the total number of hadiths of Bukhari Sharif is seven thousand two hundred and seventy-five (7275). After deleting the repetitions, the number is reduced to 4,000. Hafiz Ibn Hajar Asqalani (ra) says that the total number of hadiths is seven thousand three hundred and ninety-seven (7397). After deleting repetitions, it becomes two thousand six hundred and twenty-three (2623). The number of hadiths of Imam Bukhari (ra), which contain the Aala Sanad, is 22. According to the current numbering, the number of hadiths in Bukhari Sharif is 7563.

2. Imam Muslim (ra)

His name is Muslim. His lineage is as follows:

Muslim bin Hajjaj bin Muslim bin Ward bin Kirshad al-Quashari (ra), whose surname is Abu Husain. He was a native of Nishapur and belonged to the Quashari tribe. He was born in 204 AH or 206AH. He is recognized as Jalil-ul-Qadr Muhaddith and Imam of the Art of Hadith.

After completing his primary education, Imam Muslim (ra) began studying Hadith at the age of 18. Due to his dedication, interest, and hard work in the art of Hadith, he soon became one of the great Muhaddiths of Nishapur.

Imam Muslim (ra) had a red-and-white complexion, a tall stature, and a handsome appearance. He used to tie a turban on his head and hang the Shimla between his shoulders. He never made knowledge a source of livelihood. He used to fulfill his financial needs by trading clothes.

(Tahzeeb al-Tahzeeb: Hafiz Ibn Hajar Asqalani)

Imam Muslim (ra) travelled to many countries to learn Hadith. He travelled to Hijaz, Iraq, and Egypt. He went to Baghdad countless times. He had the honour of being a disciple of the learned scholars and the masters of all the cities. Among the famous teachers mentioned by Hafiz Ibn Hajar Asqalani (ra) and other historians are Yahya bin Yahya (ra), Muhammad bin Yahya Zahli (ra), Imam Ahmad bin Hanbal (ra), Ishaq bin Rahawiya (ra), Abdullah bin Muslimah Al-Qanami (ra), Ahmad bin Yunus Yarbu'i (ra), Ismail bin Abi Owais (ra), Saeed bin Mansoor (ra), Aoun bin Salam (ra), Dawood bin Amr al-Sabi (ra), Haytham bin

Biographies of Muhadeseen

Khare (ra), Shaiban bin Ibn Farrukh (ra) and Imam Bukhari (ra) are included. (Tazkirah Al-Huffaz: Imam Dhahabi)

Among his disciples, the elders who have narrated hadiths from him include Abu Fazl Ahmad bin Salama, Ibrahim bin Abi Talib, Abu Amr Hanaf, Hussain bin Muhammad Qabbani, Abu Amr Mustamli, Hafiz Saleh bin Muhammad Ali bin Hasan, Muhammad bin Abd al-Wahhab, Ali bin Hussain bin Junaid, Ibn Khaziymah, Ibn Sa'id, Siraj, Muhammad bin Abd bin Hameed, Abu Hamid Ibn al-Sharqi, Abdullah bin Al-Sharqi, and Ali bin Isma'il al-Sighar. Abu Muhammad bin Abi Hatim Razi, Ibrahim bin Muhammad bin Sufyan, Muhammad bin Machilid Douri, Ibrahim bin Muhammad bin Hamzah, Abu Awana al-Safraini, Muhammad bin Ishaq Faqhi, Abu Hamid Amshi, Abu Hamid Hasnawiyah and Imam Tirmidhi (ra) are included.

(Tahzeeb al-Tahzeeb: Hafiz Ibn Hajar Asqalani)

Works of Imam Muslim (ra)

1- الجامع الصحيح

2- مسند الكبير

3- كتاب الاسماء والكنى

4- كتاب جامع على الباب

5- كتاب العلل

6- كتاب الوحدان

7- كتاب الافراد

- 8- کتاب سوالات احمد بن حنبلؒ
- 9- کتاب حدیث عمرو بن شعیب
- 10- کتاب الانتفاع باباب السباع
- 11- کتاب مشائخ مالک
- 12- کتاب مشائخ ثوری
- 13- کتاب مشائخ شعبه
- 14- کتاب من لیس له الارا و واحد
- 15- کتاب المخضر مین
- 16- کتاب اولاد الصحابة
- 17- کتاب اوہام المحدثین
- 18- کتاب الطبقات
- 19- کتاب افراد الشامین
- 20- مسند امام مالک
- 21- مسند الصحابه
- (تذکرۃ الحفاظ : امام ذہبیؒ)

Hafiz Ibn Hajar Asqalani (ra) writes that Imam Muslim (ra) started writing "Musnad Al-Sahaba" in great detail, but could not complete it and died. If he had finished it, it would have been a formidable work.

Abu Hatim Razi (ra), Imam Tirmidhi (ra), and Abu Bakr bin Khaziymah (ra) are among his famous students. Abu Hatim Razi (ra) saw Imam Muslim (ra) in a dream after his death and inquired about his condition. Imam Muslim (ra) said

Allah Ta'ala was blessed with His grace and mercy. The gates of heaven have been opened for me, and the expanses of heaven have been dedicated to me. I live where I want.

After the death of Imam Muslim (ra), Abu Ali Zaghni (ra) saw a reliable, pious person in a dream and asked him how he had been saved. He had some papers in his hand and showed them to him. These were some of the components of Sahih Muslim's book.

It is written in Kitab al-Tarikh that a hadith was mentioned at the assembly of Imam Muslim (ra) one day, and people asked Imam Muslim (ra) about it. Imam Muslim (ra) did not remember that hadith at that time. He got up from there and went inside the house. The servant placed a basket full of dates near him. He started looking for hadith. One continued eating dates, searched for the hadith, and finally found it. During this time, he kept eating dates carelessly and finished the entire basket. He was so engrossed in the search for hadith that he did not notice how many dates he would digest. This eventually led to his death. He died on Sunday, 24th Rajab al-Murajab 361AH, and was buried on Monday.

اَنَا لِلّٰهِ وَاَنَا اِلَيْهِ رَاجِعُونَ

" To Allah, we belong, and to Him, we shall return. "

(Mazahir al-Haq Jaded: Vol. 1, p. 55. 45)

Sahih Muslim

"Sahih Muslim" is the second-ranked book in Sahih Sitta. This book is superior to Sahih Bukhari in terms of its good arrangement and excellent editing. Imam Muslim (ra) says about this book that even if Muhadiths continue to write hadiths for two hundred years, their hadiths will still be based on it.

Imam Muslim (ra) says that some of my students requested that I prepare a collection of authentic hadiths, without repetition. So, on his request, I compiled my "Jamaa Sahih." He chose His Jema'ah from three hundred thousand hadiths. The hadiths of the Mashaikh that he has narrated in his Sahih, he has heard directly and indirectly. In this work, Imam Muslim (ra) did not limit himself to his research alone; given the caution required, he wrote in this collection only those hadiths on which his contemporaries agreed. Then he did not stop there; after completing this book, he submitted it to the service of Muhaddith Hafiz Abu Zareah (ra), an Imam in the art of hadith and cross-examination at the time. Were Imam Muslim (ra) rejecting the narration about which he pointed out a reason? Thus, after fifteen years of continuous struggle and hard work, the collection was prepared as "Sahih Muslim."

(Tazkirah Al-Huffaz: Imam Dhahabi)

Imam Muslim (ra) has worked with the utmost care, perfect devotion, and piety in compiling and arranging his "Sahih." Imam Ibn Shihab al-Zahri (ra), Imam Malik, and (ra) Imam Bukhari (ra) distinguish between (حدثنا) "Hadathna" and (اخبرنا) "Akhbarna". (حدثنا) "Hadathna" is used when the

teacher of Hadith is reading and the students are listening, and (اخبَرنا) "Akhbarna" is used when the students are reading and the teacher is listening. Most of the Muhaddith scholars do not allow the use of one in place of the other in (حَدَّثنا) "Hadathna" and (اخبَرنا) "Akhbarna," so given caution, Imam Muslim (ra) has adopted this method in his book and has maintained the difference between (حَدَّثنا) "Hadathna" and (اخبَرنا) "Akhbarna."

Imam Muslim (ra) has taken great care to preserve the names of the narrators in the hadith. He also takes care that there is no change in the words described by the teacher. Likewise, if there is a difference in the narrator's name, surname, or lineage, Imam Muslim (ra) also explains this. If there is any reason hidden in the document, he also reveals it. When a text of a hadith is narrated by several narrators, Imam Muslim (ra) tells all these isnads together with their hadiths in one place. Imam Muslim (ra) presents only hadiths in the chapter; he does not mix them with the Companions' records or the followers' sayings.

Imam Muslim (ra) set the condition in his "Jamaa al-Sahih" that all narrators of the hadith must be Muslim, just, trustworthy, connected, and non-disordered. According to Imam Sahib (ra), the standard of trust is that the narrators are from the first and second classes. That is, he has perfect control and authority and has a lot of authority with the Sheikh. If there was a third class, i.e., poor discipline and multi-tasking, Imam Muslim (ra) used to choose from their narrations.

Biographies of Muhadeseen

Imam Muslim (ra) collected 300,000 hadiths and included only 7275 in Sahih Muslim. This is because he had set stringent conditions for the authenticity of the hadith so that only the most authentic hadiths could be collected in the book.

Many commentaries have been written on Sahih Muslim Sharif. The following are some of them.

1) **المفهم في شرح غريب مسلم**: This is a compilation of Imam Abd al-Fakhir bin Ismail al-Farsi.

2) **المعلم بفوائد كتاب صحيح مسلم**: This is the compilation of Abu Abdullah Muhammad bin Ali Al-Mazari (died 536 AH).

3) **الاكمال المعلم في شرح مسلم**: This Qazi Ayaz bin Musa Maliki (Died 544 AH) is a compilation.

4) **المفهم لما اشكل من تلخيص كتاب مسلم**: This commentary was compiled by Abu Abbas Ahmad bin Umar bin Ibrahim al-Qurtubi.

5) **المنهاج في شرح مسلم بن الحجاج**: Imam Nawwi (died 676 AH). This is the most famous Sharh of Sahih Muslim.

6) **اكبال اكبال المعلم**: Imam Abdullah Muhammad bin Khalifa Maliki (died 728AH). This Sharh consists of four volumes.

7) **مكمل اكبال الكمال**: Muhammad bin Yusuf Sanusi. (Died 795 AH)

8) **الديباج على صحيح مسلم بن الحجاج**: Imam Jalaluddin Sayuti (Died 911AH) It is a compilation.

9) شرح قاضى زكريه انصارى (died 926 AH)

10) شرح مسلم: This is a compilation of Mulla Ali Qari (died 1014 AH), which is in four volumes.

11) السراج الوهاج من كشف مطالب صحيح مسلم بن الحجاج: Siddique Hasan Khan Qanoji (died 1307 AH)

12) منة المنعم شرح صحيح مسلم: Safi-ur-Rahman Mubarak Puri
(Died 1362 AH)

13) فتح البلهم بشرح صحيح مسلم: Allama Shabbir Ahmed Usmani. (Died 1369 AH) is a compilation.

14) تكملة فتح البلهم بشرح صحيح مسلم: Mufti Muhammad Taqi Usmani

15) شرح صحيح مسلم (غلام رسول سعيدى): This Sharh is compiled by Maulana Ghulam Rasool Saeedee, which is in seven volumes.

16) فتح المنعم شرح صحيح مسلم: Musa Shaheen Lashin

17) الكوكب الوهاج والروض البهاج في شرح مسلم بن الحجاج: Muhammad Amin ibn Abdullah al-Harari al-Athioubi.

3. Imam Tirmidhi (ra)

His Patronymic is Abu Isa, and his first name is Muhammad. His lineage is as follows: Muhammad bin Isa bin Surat bin Musa bin Dahhak bin Sakin Salmi Tirmidhi. He belonged to the city of Tirmidh in Iran, so he was called Tirmidhi after it.

He is a very high-level scholar. He was born blind and, according to some scholars, became blind later in life. Imam Tirmidhi (ra) had a perfect memory. He learned Hadith from Imam Ahmad bin Hanbal (ra), Imam Bukhari (ra), and Imam Abu Dawud (ra). He travelled to Khorasan, Iraq, and Hijaz to collect hadiths.

He started his education in 220AH. The number of his Shaykhs written in the books is about 221. He spent a long time in the service of Imam Bukhari (ra) and learned hadith and other arts from him. He extracted from Imam Abdullah bin Abdul Rahman Darmi (ra) and Abu Zarwaah Razi (ra) in Kitab al-Allal, Rijal, and Tarikh. Among his famous teachers are Abu Hamid Ahmad bin Abdullah bin Dawood Marwazi, Haitham bin Kalib Shami, Muhammad bin Mahboob, Abu Abbas Mehboobi Marwazi, Ahmad bin Yusuf Nasfi, Abu Harith Asad bin Hamudiyyah, Dawood bin Nasr bin Sohail Buzdvi, Abd bin Muhammad bin Mahmud Nasfi, Muhammad bin Namir, Muhammad bin Mahmud, Muhammad bin Makki bin Fuj, Abu Jafar Muhammad bin Sufyan bin Nazr Nasfi, Muhammad bin Manzar, Ibn Saeed Harvi and Imam Bukhari (ra).

His magnificence of knowledge and glory can be estimated from his famous and authentic book of hadith, "Jamae Tirmidhi." Which is at the same time Jamae and Sunnan. While narrating the hadith, Imam Tirmidhi (ra) also

describes its status as Sahih, Hasan, Famous, Poor and Weak. Tirmidhi Sharif is an essential and noble book, according to Muhadeseen, and is included in Sahih Sitta.

Due to some of its features, it stands out from the other books in the Sahah Sitta, listed below.

- 1) While quoting the hadiths, he must have written the names of the narrators from whom the hadiths were received by him so that the status of the hadiths becomes reliable, well-known, consistent, and Ahaad enlightened.
- 2) While quoting the hadith, he also mentioned the differences between scholars and their religions in the issue derived from it.
- 3) He has also written about the narrator every occasion, saying that this narrator is weak and strong. In this way, he also describes the status of the hadith, namely, whether this hadith is authentic, good, poor, or rejected. In the chain of Hadith, there are at least three and at most ten connections between Imam Sahib and Rasulullah ﷺ. Therefore, there is a hadith which has only three connections. The hadith in which there are three links between the Prophet ﷺ is called the “Salasiyat” hadith.

Among the Muhaddith from whom he has narrated hadiths, Qutaiba bin Saeed (ra), Mahmood bin Ghailan(ra), Muhammad bin Bashar (ra), Ahmad bin Muni (ra), and Muhammad bin Muthanna (ra) are specially mentioned. Apart from them are other scholars and Muhadeseen, from whom he quoted hadiths.

There is a large number of his disciples, among whom Muhammad bin Ahmad (ra) and Hatim bin Kalib (ra) are more famous. He compiled his book Jami Tirmidhi and sent it to the scholars of Hijaz, Iraq, and Khorasan, who read it and greatly appreciated it.

There is also a work of his, "Shamail Tirmidhi," in which the life of the Holy Prophet (ﷺ) is described. Apart from these books, he has also done a lot of work on Ansab, Patronymic (Kuneat), and Ismay Rizal, but these books are no longer available.

Allah Ta'ala had given him an extraordinary memory. Once, two parts of the hadith were with him on a journey, at the same time, he came to know that the sheikh was also on the same trip, through whom these two parts had reached him. He thought that I should confirm it by listening to him. When he reached the destination, he went to him to ensure these components, but by chance, the papers were not found. He went to him with a plain paper and began to recite. When Sheikh's eyes fell on the paper, he said, "You are not ashamed." Imam Tirmidhi (ra) narrated the incident and said, Sir, tell me some more hadiths. I will tell you after I have heard it once. On this, the Sheikh narrated forty hadiths. After listening to them, Imam Tirmidhi (ra) narrated those hadiths as is. The Sheikh was surprised to see this and said, I have not seen a person like you.

At his last age, he became blind while weeping and lamenting with heartache and fear of Allah. On the Hajj journey, he went to a place, sat on his camel, and bowed his head. His companions asked why you did this, so he said that there was a tree whose branches hit your head. People said that there was no tree there. He told them, "Search around;

if there was no tree here, my memory has become weak, and now I will have to stop narrating hadiths." On investigation, the people of the area said a tree was uprooted to provide comfort for the passengers. He thanked Allah for this.

Imam Tirmidhi (ra) was born in the city of Termez near Balkh in 209AH and died on 13th Rajab al-Murajab 279 AH in the same town of Termez, which is located at a distance from Balkh on the banks of the Amu River, and he was buried there.

Works of Imam Tirmidhi:

1- جامع ترمذی

2- کتاب العلل

3- کتاب التاريخ

4- کتاب الزهد

5- کتاب الاسماء والکنی

6- کتاب الشمائل النبویه

Jama'ah Tirmidhi:

Imam Abu Isa Tirmidhi's (ra) "Jama'ah Sahih" comes after Nasai and Abu Dawud in the order. However, due to its comprehensiveness and usefulness, this book gained great fame and popularity, so it came to be counted among the books after Bukhari and the Muslims. The quality of this book is that it has minor repetition; it is unique in its discussion of the Imams' religions, the reasons for their reasoning, and the types of hadiths and narrations. This book is helpful for jurists, Muhadeseen, and general scholars alike.

Imam Tirmidhi (ra) says that after writing this book, I presented it to the scholars of Hijaz, and they liked it. Then, I gave it to the scholars of Khorasan, so they also looked at it with great admiration. He used to say that whoever has this book should think that the Prophet ﷺ is speaking in that house.

(Tazkirah Al-Huffaz: Hafiz Shamsuddin Dhahabi ra)

The quality of Jama Tirmidhi is that it is both Sunnan and Jama'ah simultaneously. Sunnan, in the term hadith, refers to the book of hadith, which has been arranged according to the style of the chapters of the jurisprudence, and since "Tirmidhi Sharif" is set in the same way, it is also correct to call it Sunnan. There is no objection to Tirmidhi Sharif being "Jama'ah," but to say it is correct, there is a question: there are many good and weak narrations in it; then how can it be accurate to call it right? The Muhadeseen replied that it had been called "Al-Sahih" as an honorific.

The style adopted by Imam Tirmidhi (ra) in his Jema'ah was so excellent and helpful that this book gained a prominent position among all Sahih books. In this book, only those hadiths which are the religion of one or the other Imam have been recorded. However, there are two hadiths about which Imam Tirmidhi (ra) says are not the religion of any Imam.

Many sciences and arts are hidden in the details that Imam Tirmizi (ra) has described in Jami Tirmizi regarding the subject of hadiths. Hafiz Abu Bakr Ibn Arabi (RA) has identified fourteen of these sciences in " عارضة الحوذى شرح " ترمذى. " But there are other sciences in this book.

The details of the sciences and arts mentioned in Jami Tirmidhi are as follows:

1. Statement on the religions of the jurists
2. Explanation of obsolete practices
3. The statement of all the Companions who narrated a Hadith
4. Description of excess and deficiency in the hadith text
5. Correction, appreciation, and weakening of hadith
6. Hadith confused
7. Hadith Malool (Diseased Hadith)
8. Hadith Mursal
9. Connected and disconnected

10. Happy and safe
11. Denial and known
12. Hadith listed
13. Summary of Hadith
14. Abolished and suspended
15. Hadith: Famous and Poor
16. Statement of Credentials
17. Difference of names
18. Distinction in common nouns
19. Cross-examination and modification
20. Explanation of names, surnames and genealogy
21. Opinions of Imams of Hadith
22. The Imams of Hadith disagree
23. Implementation of inter-organisms
24. Cancelled and superseded

Hafiz Abul Fazl bin Tahir Hazmi (ra) says that Imam Tirmidhi (ra) has quoted the hadiths of the narrators of the first four classes in his Jema'ah.

١- كامل الضبط والاعتقان وكثير الملازمه مع شيخ

٢- كامل الضبط والاعتقان وقليل الملازمه مع شيخ

٣- ناقص الضبط والاتقان وكثير الملازمه مع شيخ

٤- ناقص الضبط والاتقان و قليل الملازمه مع شيخ

Hafiz Shamsuddin Dhahabi (ra) writes that there are four types of hadiths of "Jami Tirmidhi";

1. They are authentic on the terms of Imam Bukhari (ra) and Imam Muslim (ra).
2. Those hadiths are correct on the terms of Imam Nassai (ra) and Imam Abu Dawud (ra).
3. Imam Nassai (ra) and Imam Abu Dawud (ra) excluded those hadiths and showed their reason.
4. Those hadiths that Imam Tirmidhi (ra) himself excluded and their reasons stated.

Shaykh Muhammad Fawad Misri (ra) has stated the total number of hadiths of "Jamae Tirmidhi" as 1385. By adding functions and evidence, Sheikh Ibrahim Masri (ra) has given the number of hadiths as 3956. The hadith of Imam Tirmidhi (ra), which contains the highest chain of transmission, is called "Salasiyat". That is, there are only three connections between Imam Tirmidhi (ra) and the Holy Prophet (ﷺ). Its number is one.

Numerous rates of "Comprehensive Tirmidhi" have been written. Some of the famous ones are as follows.

1. ارضة الاحوذى: This Sharh is compiled by Hafiz Abu Bakr Muhammad bin Abdullah al-Ishbili al-Maliki, who died in 546AH. He is known as Ibn al-Arabi.

2. المنقح الشذى: This commentary is compiled by Hafiz Abu al-Fath Muhammad bin Muhammad al-Shafi'i, who died in 734AH.

3. شرح الزوائد على الصحيحين و ابى داؤد: This is the authorship of Sirajuddin Umar bin Ali bin Al-Maqlan, who died in 804AH.

4. العرف الشذى: This is the compilation of Sirajuddin Umar bin Arslan al-Laqqini, who died in 805AH.

5. شرح الجامع: This Sharh is a compilation of Hafiz Zainuddin Iraqi, who died in 806AH.

6. شرح الترمذى: This Sharh is compiled by Hafiz Zainuddin Abdul Rahman bin Ahmad bin Naqeeb al-Hanbali.

7. شرح الترمذى: This Sharh is compiled by Hafiz Zainuddin Abd al-Rahman bin Ahmad bin Rajab al-Hanbali, who died in 795AH.

8. قوت المقتدى: This Sharh is written by Hafiz Jalaluddin Al-Sayuti, who died in 911AH.

9. شرح ترمذى: This Sharh was compiled by Allama Muhammad Tahir Gujarati, who died in 686AH. You are the author of "Majma-ul-Bahar."

10. شرح ترمذی: This Sharh was compiled by Allama Syed Ali bin Sulaiman al-Maliki, who died in 1298 AH.

In addition to the commentary, summaries of Jamah Tirmidhi were also written.

1. Najam Uddin Sulaiman bin Abdul Qawi Al Hanbali died in 710AH

2. Najam Uddin Muhammad bin Aqeel Al-Shafi'i died in 729AH

(Kashf Al-Zawun: Haji Khalifa)

4. Imam Abu Daud Sijistani (ra)

His name is Sulaiman, and his surname is Abu Dawood (ra). His genealogy is Sulaiman bin Ashath bin Ishaq bin Bashir bin Shaddad bin Amr al-Azdi al-Sijistani. He was a resident of Sijistan in Iran, so he was called Sijistani. He belonged to the Azd tribe. Ibn Khalqan (ra) has written that Sijistan is a settlement adjacent to Herat. "Chisht" is located near it, the famous city of elders of the Chishtiya school of thought.

He left his homeland and travelled to many countries in pursuit of knowledge and hadith. He attended the services of scholars and Muhadeseen from Iraq, Khorasan, Syria, Egypt, and the Hijaz. He heard hadiths from the scholars and Muhadeseen there and took permission for it. He learned Hadith from the great Jalil-ul-Qadr scholars and Muhadeseen and narrated from them. Such as Muslim bin Ibrahim, Sulaiman bin Harb, Yahya bin Mo'in, Imam Ahmad bin Hanbal, Abu Waleed al-Tayalisi, Uthman bin Abi Shuaiba, Qutaiba bin Saeed, Abu Salama Tabuzaki, Muhammad bin Kathir Abdi, Abu Umar Huzai, Abu Toubah Halabi, Sulaiman bin Abd al-Rahman Damascene, Saeed bin Sulaiman Wasti, Safwan bin Saleh Damascene, Abu Jafar Nafili, Ahmad Ali, Qattan bin Nasir, Abdullah bin Raja (ra) and others.

Among those who narrated the hadith from him, the names of Abu Abd al-Rahman Nasai (ra) and Ahmad bin Muhammad (ra) are mentioned with particularity.

Basra was the original homeland of Imam Abu Dawood (ra). He did his primary education in Basra. He later visited Baghdad and spent most of his life there. He authored his famous book "Sunnan Abu Dawud." When the people heard

the name of Imam Ahmed bin Hanbal (ra) in Sunnan Abu Dawud with the authority of Imam Sahib, they expressed great admiration for him.

Imam Abu Dawud (ra) says that I have quoted five hundred thousand hadiths of the Prophet ﷺ from scholars and Muhadeseen. Among them, one thousand six hundred hadiths were the most reliable and authentic in terms of their (health) proof, which he collected in his book. There are also four of these hadiths, which are equal to all. These four hadiths have collected all the words and wisdom of religion and Shariah.

They are as follows.

١. انما الاعمال بالنيات

٢. من حسن اسلام البرء تركه ما لا يعنيه

٣. لا يكون المؤمن مؤمناً حتى رضى لا خيه ما يرضى لنفسه

٤. ان الحلال بين وان الحرام بين وبيهما مشبهات

فمن اتقى الشبهات استبرأ لدينه

After Imam Bukhari (ra) and Imam Muslim (ra), Imam Abu Dawud (ra) holds the highest rank among the Imams of Hadith. At the time when Imam Abu Dawud (ra) started the work of authoring and compiling, Jamai's and Masanid were generally compiled in the field of Hadith. He was the first to write "Kitab Al-Sunnan" and showed a new path in the science of Hadith. Afterward, he and the Imams also worked on "Kitab-e-Sunnan." Just as Allah blessed Imam Abu Dawud (ra) with knowledge and wisdom, he is not second to

himself in worship and austerity. Scholars and Muhadeseen would have attended his service and drawn on their knowledge. Allah Ta'ala had given him immense fame and popularity. He was always crowded with devotees. Officials were always eager to meet him. He was straightforward and gentle.

Abu Bakr Khalai (ra) says that Imam Abu Dawud (ra) was a leader in his time and was very fair-minded and pious. He also had great insight and skill in the art of Hadith. His book "Sunnan Abu Dawud" on hadith is highly regarded and included in the Sahih Sitta.

Among his famous students are Abu Ali Muhammad bin Ahmad bin Amr al-Lului, Abu Tayyab, Ahmad bin Ibrahim bin Abdul Rahman Ashnani, Abu Amr Ahmad bin Ali bin Hasan al-Basri, Abu Saeed Ahmad bin Muhammad bin Ziyad Arabi, Abu Bakr Muhammad bin Abdul Razzaq bin Dasta, Abu al-Hasan Ali bin Hasan bin Abdul Ansari, Abu Isa Ishaq bin Musa bin Saeed Ramli Waraqah, and Abu Osama Muhammad bin Abdul Malik bin Yazid Rawas (ra).

Apart from him, Abu Abdullah Muhammad bin Ahmad Yaqoob al-Basri (ra) is his student who narrated.

“كتاب الرد على اهل القدر” from Imam Abu Dawud (ra), Abu Bakr Ahmad bin Sulaiman al-Najjar (ra) narrated

“كتاب الناسخ والمنسوخ” from Imam Abu Dawud (ra). What, Hafiz Abu Ubaid Muhammad bin Ali bin Uthman Ajri (ra) narrated “كتاب المسائل” and Ismail bin Muhammad Saghar (ra) narrated “مسند مالك” from Imam Abu Dawud (ra).

Hafiz Ibn Hajar Asqalani (ra) has listed the names of some more students in his book "تهذيب التهذيب" which are as follows:

Imam Abd al-Rahman Nasai, Imam Abu Isa Tirmidhi, Harb bin Ismail Kirmani, Zakariya Saji, Abu Bakr Muhammad bin Ahmad Harun Al-Hanbali, Abdullah bin Ahmad bin Musa Abdan Al-Ahuza, Abu Bashir Muhammad bin Ahmad Al-Dulabi, Abu Awana Yaqoob bin Ishaq al-Asfarayni, Abu Bakr bin Abu Dawud, Abu Bakr Abdullah bin Muhammad bin Abi Al-Dunya, Ibrahim bin Hameed bin Ibrahim bin Yunus Aqoli, Abu Hamid Ahmad bin Jafar Asbahani, Ahmad bin Mu'ala bin Yazid Damascene. , Ahmad bin Muhammad bin Yasin Harwi, Hasan bin Sahib "al-Shashi" Nizamuddin al-Shashi, Hussain bin Idris Ansari, Abdullah bin Muhammad Abdul Karim Razi, Ali bin Abdul Samad, Muhammad bin Mukhlid Douri, Muhammad bin Jafar bin Mustaghaz Faryabi and Abu Bakr Muhammad bin Yahya Soli (ra).

Muhammad bin Ishaq (ra) and Ibrahim Harbi (ra) say that Allah made the knowledge of Hadith accessible for Imam Abu Dawud (ra) in the same way that he made iron for Hazrat Dawud (AS). Hafiz Musa bin Haroon (ra) says that Allah created Imam Abu Dawud (ra) for the service of Hadith in this world and for Paradise in the Hereafter. He says that I have not seen anyone better than him.

Abu Hatim (ra) and Ibn Habban (ra) said that Imam Abu Dawud (ra) is the Imam of the people of the world in the knowledge of hadith, jurisprudence, piety, and fear of Allah.

Hafiz Dhahabi (ra) says Imam Abu Dawud (ra) was a practical scholar. Some imams said that Imam Abu Dawud

(ra) was similar to Imam Ahmad bin Hanbal (ra) in his characteristics, Imam Ahmad bin Hanbal (ra) was identical to Imam Waki' bin Jarrah (ra) in his character, and Waki' (ra) was similar to Sufyan al-Thauri (ra) and Sufyan Thauri (ra) was identical to Mansoor (ra) and Mansoor (ra) was similar to Ibrahim Nakhai (ra) and Ibrahim Nakhai (ra) was equal to Alqamah (ra) and Alqamah (ra) was identical to Hazrat Abdullah bin Masood (RA) and Abdullah bin Masood (RA) was similar to the Holy Prophet (ﷺ).

(Tazkirah Al-Huffaz: Hafiz Shamsuddin Dhahabi)

Imam Abu Dawud (ra) was born in 202AH in Baghdad and passed away in Basra on Friday, 16th Shawwal 275 AH. He had bequeathed that Hasan bin Muthanna (ra) should bathe him, and if he was not there, then Hamad bin Zayd (ra) should bathe him, so his will was followed. He was buried next to Imam Sufyan Thauri (ra).

(Mazahir al-Haq Jaded: Vol. 1, p. 95.65)

Abu Hatim (ra) says that Imam Abu Dawud (ra) was very high in memorizing hadith, careful narration, asceticism and worship, and faith and trust. Mulla Ali Qari (ra) says he held a high position of purity, innocence, and worship. There is a famous incident in his life in which one sleeve of his kurta was narrow, and the other was wide. When asked about this, he said that I write my memoirs in one of the sleeves, so I made it wide, and there was no need to widen the other. There was no use in it, so it was narrow.

Imam Abu Dawud (ra) has left many knowledge collections in his memory, some of which are as follows:

- 1- كتاب السنن
- 2- كتاب المراسيل
- 3- كتاب المسائل
- 4- كتاب الرد على القدرية
- 5- كتاب الناسخ والمنسوخ
- 6- كتاب التفرد
- 7- كتاب متأثر به أهل المصارع
- 8- كتاب فضائل الانصار
- 9- مسند مالك بن انس
- 10- كتاب الزهد
- 11- دلائل النبوة
- 12- كتاب الدعاء
- 13- كتاب المسائل معرفة الاوقات
- 14- كتاب بدء الوحي سنن
- 15- اخبار الخوارج
- 16- كتاب شريعه التفسير
- 17- فضائل الاعمال
- 18- كتاب التفسير
- 19- كتاب نظم القرآن
- 20- كتاب فضائل قرآن

21- کتاب البعث والنشور

22- کتاب شریعة المقارئ

The most important among them is "Sunnan Abu Dawud".

Sunan Abu Dawud

There are many merits in the methodology used in the collection and arrangement of hadiths in "Sunnan Abu Dawud." Some of its qualities are mentioned below:

1. Only those hadiths related to the rulings have been brought in this book.
2. In this book, Imam Abu Dawud (ra) has mentioned most of the correct narrations according to his knowledge.
3. If a hadith is narrated in two ways and the narrator of one of them is the first in the chain of transmission (i.e., its chain of transmission is superior) and the narrator of the second method is excellent in memorization, then Imam Abu Dawud (ra) mentions the first method in such a case.
4. Sometimes, a hadith is mentioned in two or three ways. Provided that there is some excess in their text.
5. Sometimes, the hadith is very long, and writing it altogether causes trouble to the reader, so the hadith is shortened.
6. If there is any weakness in the hadiths or a secret reason, then Imam Abu Dawud (ra) explains it. If Imam Abu Dawud

(ra) does not say anything about the authenticity of the hadith, then it is generally correct to follow.

7. In this book, Imam Abu Dawud (ra) has mentioned commonly known narrations. He has discussed very little about the “Shaz” and “Gharib” narrations.

8. Imam Abu Dawud (ra) did not take any hadith from an obsolete hadith narrator in his book.

9. If a hadith is narrated from several isnads, Imam Abu Dawud (ra) mentions all the isnads in one place.

10. In a hadith, it is mentioned that there is a difference between those above and the repealed.

11. If any hadith is invalid, they explain its secret cause.

12. If the hadith is rejected, they clarify it.

13. If the hadith is weak, they clarify it.

14. Sometimes, the hadith narrators' names, surnames, and nicknames are also explained.

15. Imam Abu Dawud (ra) avoids repetition as much as possible in his book. If a hadith is to be mentioned again, there is some additional benefit in the hadith or text.

Hafiz Abu Abdullah Muhammad bin Ishaq (ra) says that Imam Abu Dawud (ra) set the condition for recording hadiths in his book that those hadiths must be chained, authentic, and narrated by such narrators who do not have consensus on their interpretation.

Sheikh Abu Bakr Hazmi (ra) says that Imam Abu Dawud (ra) takes narrations from the first three classes of narrators.

The sections are as follows.

١- كامل الضبط والالتقان وكثير الملازمه مع شيخ

٢- كامل الضبط والالتقان وقليل الملازمه مع شيخ

٣- ناقص الضبط والالتقان وكثير الملازمه مع شيخ

٤- ناقص الضبط والالتقان وقليل الملازمه مع شيخ

(Narrations from this class used to choose)

In his letter, Imam Abu Dawud (ra) states that his "Sunnan" comprises eighteen components. One part is of Muraasil, and the other consists of other hadiths. The total number of hadiths is 4,800, and 600 Muraasil are written.

Numerous versions of "Sunnan Abu Dawud" have been written; some of them are named below:

1. معالم السنن: This Sharh is the authorship of Abu Sulaiman Ahmad bin Muhammad bin Ibrahim al-Khattabi (ra), who died in 388AH.

2. شرح سنن ابو داؤد: This Sharh is compiled by Qutbuddin Abu Bakr bin Ahmad Al-Shafi'i (ra), who died in 752AH. It consists of four volumes.

3. شرح سنن ابو داؤد: This Sharh is written by Hafiz Alauddin Mughaltai (ra), who died in 762AH.

4. شرح الزوائد على الصحيحين: This Sharh was compiled by Sheikh Sirajuddin Umar bin Ali Al-Shafi'i (ra), who died in 804AH.

5. شرح سنن ابو داؤد: This is the Sharh of Abu Zareah Ahmad bin Abdul Rahim, Iraqi (ra), who died in 726AH.

6. شرح سنن ابو داؤد: This Sharh is compiled by Hafiz Badruddin Aini (ra), who died in 855AH.

7. مرقاة الصعود الى سنن ابى داؤد: This commentary is written by Hafiz Jalaluddin Sayuti (ra), who died in 911AH.

8. غايت المقصود: This Sharh is a comprehensive compilation of Allama Abu Tayyab Shamsul Haq Azim Abadi (ra).

Abbreviations:

1. مختصر سنن ابى داؤد: Hafiz Zaki-uddin Abd al-Azeem bin Abd al-Qawi al-Munzari (ra), who died in 656AH, is a compilation.

2. تهذيب السنن: Compiled by Ibn Qayyim Muhammad bin Abi Bakr al-Jawzi (ra), who died in 751AH.

5. Imam Nasai (ra)

His name was Ahmed, and his surname was Abdul Rahman. His lineage was as follows: Imam Abu Abd al-Rahman Ahmad bin Shuaib bin Ali bin Bahr bin Sinan bin Dinar Nasai Khorasani. His title was Hafiz al-Hadith. He was a resident of Nisa in Khorasan, near Marv, and was therefore called Nisai (ra). You were born in 214AH or 215AH.

He travelled to many countries to pursue knowledge and received knowledge from his time's famous scholars and Muhadiseen. He went to Khorasan, Hijaz, Iraq, the islands, Syria, and Egypt to acquire knowledge.

He did his early education in his hometown. First, for the knowledge of hadith, he went in the service of Hazrat Qutaiba bin Saeed Balkhi (ra). At that time, he was only fifteen years old. He gained knowledge by staying with Qutaiba bin Saeed (ra) for one year and two months. Imam Nassai (ra) was a Shafi'i-ul-Madhab, as is evident from his work on the Rituals of Hajj. He settled in Egypt and engaged in education, teaching, and writing. Then, he came to Damascus from Egypt in Dhul-Qadah 302 AH.

Hafiz Ibn Hajar Asqalani (ra) writes that Imam Nisai (ra) was very careful in researching Rijal, and a group of experts in the art of Rijal has preferred Imam Nisai (ra) over Imam Muslim bin Hajjaj (ra). Darqutni (ra) has said that he is better than Imam al-Aima Abu Bakr bin Khaziymah (ra) in the art of names of men and other sciences of hadith.

He used to fast one day, unlike Hazrat Dawood (AS). Even though he fasted a lot, he possessed immense physical strength. He was very worshipful, and a night vigil was his

routine. He used to do a lot of charity and ransom the prisoners. He spent his whole life following the Messenger of Allah (ﷺ) and following the morals of the righteous.

One day, when Imam Nasai (ra) finished his work on Sunan-e-Kubra, the Amir asked him whether all the hadiths in the book he had authored were correct. The Imam replied no! Some are correct, and some are beautiful (Hasan). Amir requested that, among all these hadiths of the highest level of authenticity, he should transcribe them separately for me, so he wrote "Sunnan Mujtaba" in this regard.

Imam Nisai (ra) was endowed by Allah with an extraordinary power of memory. Imam Dhahabi (ra) says that I asked my sheik who is the most knowledgeable of Hadith among the Imams Muslims (ra) and Imam Nasai (ra). He spoke! Imam Nasai (ra).

Among his famous teachers are Imam Bukhari, Imam Abu Dawud, Imam Ahmad bin Hanbal, Imam Qutaiba bin Saeed, Ishaq bin Rahawiya, Hisham bin Ammar, Isa bin Zaghbah, Muhammad bin Nazr Marwazi, Abu Kareeb, Suwayd bin Nasr, Mahmud bin Ghailan, Muhammad bin Bashir, Ali bin Hajar (ra), etc. are included. Apart from this, through Imam Bukhari (ra), the chain of his teachers goes back to Siraj-ul-Imam Imam-e-Azam Sartaj Auliya Abu Hanifa Numan bin Thabit (ra).

(Tazkirah Al-Huffaz: Dhahabi)

Among his famous students are Abd al-Karim bin Ahmad Nasai, Abu Bakr Ahmad bin Muhammad bin Ishaq bin Anas, Abu Ali Hasan bin Khidr al-Sayuti, Hasan bin Rashid al-Askari, Hafiz Abu al-Qasim Andalusia, Ali bin Abu Jafar al-

Tahavi, Abu Bakr bin Haddad Fakiha, Abu Jafar Aqili, Abu Ali bin Haroon, Hafiz Abu Ali Nisha Puri, Abu Qasim Tabarani (ra), etc., who are worth mentioning.

(Tahzeeb al-Tahzeeb: Ibn Hajar Asqalani ra)

Imam Nasai (ra) was a wonderful person with a fair complexion. He had a solid body. Red blood was usually running on his body. His table was filled with delicious food of all kinds. He loved roast chicken. He was well-fed and well-clothed. He used to wear costly clothes. He had four wives. (Tazkirah Al-Huffaz: Dhahabi)

He died callously and painfully. At that time, Banu Umayyah was ruling, and some people did not like Hazrat Ali (RA). He authored a book, "Kitab al-Khasaes," in which the characteristics and attributes of Hazrat Ali (RA) and his auspicious events were described. After finishing writing the book, he planned to read it aloud to the people every Friday at Damascus Masjid so that their minds and thoughts could be reformed. The wrong and misleading ideas in people's minds about Hazrat Ali Al-Murtaza (RA) may be removed.

One day, Imam Nisai (ra) started reading that book in front of the congregation in the masjid. He had just finished reading a little when a man stood up from the crowd and asked, you have written the attributes and characteristics of Ali (RA) in this book, but tell me whether you have also noted the characteristics of Hazrat Muawiya (RA).

Imam Nisai (ra) replied that I recognized the greatness and excellence of Hazrat Mu'awiya (RA) and did not deny his salvation. Still, his name is not as significant as Hazrat Ali

(RA), so I should write about Hazrat Ali (RA). Some gentlemen have quoted Imam Nasai's (ra) answer in such a way that Imam Sahib said! Hazrat Mu'awiya's (RA) virtues and qualities are not correct, in my opinion.

Imam Nisai (ra) said the congregation got angry and fell on him. They beat him so much that he did not even have the strength to get up. Finally, some people picked him up and brought him home. When he reached home, he said you should take me to Makkah at that time and let me die in this holy land or on the way there. So, he was taken to Makkah, and there he died (martyred) on Monday, 13th Safar 303 AH. He was buried somewhere between Safa and Marwah.

(Mazahir al-Haq Jaded: vol. 1, p. 06)

Note: The Umayyad government ended in 136AH, after which the Banu Abbas government was established.
(Author)

Works of Imam Nisai (ra):

- 1 سنن الكبرى
- 2 المجتبى
- 3 خصائص على
- 4 مسند على
- 5 مسند مالك
- 6 كتاب التمييز

- 7 کتاب المدلسين
- 8 کتاب الضعفاء
- 9 کتاب الاخوة
- 10 مسند منصور
- 11 مسيحة النساء
- 12 اسماء الرواة
- 13 مناسك حج
- 14 فضائل صحابة
- 15 کتاب الجرح وتعديل

Sunan Nasai

Imam Nisai's "Sunnan Nasa'i" has a vital position in the books of Sahah Sitta. It is also called "Sunnan Al-Kubra". About Sunnan Nasa'i, Allama Jalaluddin Sayuti (ra) says this collection is the best hadith collection. Allama Sakhavi (ra) says that some scholars consider "Sunnan Nasa'i" to be better than Sahih Bukhari in terms of narration and wisdom.

Imam Nisai (ra) has adopted the same style as the other books of Sahah Sitta in the arrangement and compilation of his work. Like Imam Bukhari (ra), he mentioned a hadith in several chapters and derived different problems from it. Like Imam Muslim (ra), all methods of a hadith have been collected in one place in the hadiths. In Imam Abu Dawud's (ra) style, only the hadith related to the rules of jurisprudence

have been edited. Like Imam Tirmidhi (ra), the following hadith has been discussed from a technical point of view.

Apart from this, this book has many other merits, of which a few are mentioned.

Sometimes, a hadith is narrated with a weak chain of transmission, and in terms of a famous chain of transmission, that hadith is suspended. In this case, Imam Nasa'i (ra) describes its strangeness and endowment.

Sometimes, a hadith is confused. That is, the narrator mixes the text of one hadith with the text of another; in such a case, Imam Nasa'i (ra) explains it.

Sometimes, a hadith is famous, but in terms of some words, it is considered poor; in such a form, Imam Nasa'i (ra) describes its poorness.

They specify the hadith as “Shaz” and unsafe.

Sometimes, a hadith is narrated by a narrator. But that narration is transmitted. In such a case, Imam Nasa'i (ra) mentions it.

Imam al-Nasa'i (ra) does not distinguish between the hadith Mursal and the hadith Munqataa and applies the Munqataa to the hadith Mursal.

Sometimes, the narrator's name is incorrect in the sheikh's chain of transmission, so after mentioning the hadith, Imam Nisai (ra) corrects the narrator's name.

If there is a poor narrator in the chain of transmission of a hadith, he is pointed out.

Sometimes, there is no strong narrator in the chain of hadith, so they determine it. Similarly, if there is a weak narrator in a document, he points it out.

If there are two narrators of the same name, one of them is weak, and the other is strong, he mentions it.

Sometimes, there is some ambiguity in a narrator, so this ambiguity is resolved by mentioning one of his attributes.

Sometimes, Imam Nasa'i (ra) also determines the ranks of narrators of hadith and the ranks of several students of a teacher.

Imam Nasa'i (ra) sometimes disagrees with other Imams in rejecting a hadith and then provides rational and anecdotal arguments for his position.

In one place in Sunan al-Nasa'i, Imam al-Nasa'i (ra) narrates a hadith with the longest chain of evidence, in which six followers are mentioned. After this hadith, Imam Nasa'i (ra) wrote, as far as I know, no other document that is longer than this.

Sometimes, a difficult word is used in the text of the hadith, so Imam Nisai (ra) explains its meaning with an easy word.

Imam Nisai (ra) has worked with great care and research in compiling the "Sunnan Sughra". Despite this, whenever he was unable to get to the bottom of the matter, he used to say plainly, "لم افهم كما اردت." I could not understand it as intended.

The number of Marwiyat in Sunnan Nasa'i is five thousand seven hundred and sixty-one (5761). The names of the people who narrated this book are:

Biographies of Muhadeseen

Abdul Kareem bin Nasai, Abu Bakr Ahmad bin Muhammad bin Ishaq bin Al-Sunni, Abu Ali Hasan bin Khidr al-Sayuti, Hasan bin Rasheeq Askari, Hafiz Abu al-Qasim Hamza bin Muhammad Akanani, Abu al-Hasan Muhammad bin Abdullah bin Zakaria, Muhammad bin Muawiyah bin Al-Ahmar, Muhammad bin Qasim Andalusia, Ali bin Abi Jafar Tahavi, Abu Bakr bin Muhammad Ahad (ra).

(Tahzeeb al-Tahzeeb: Hafiz Ibn Hajar Asqalani)

6. Imam Ibn Majah (ra)

His last name is Abu Abdullah, and his first name is Muhammad. His lineage is as follows: Muhammad bin Yazid bin Majah al-Rabi al-Qazvini. Some historians have written that Maja was his mother's name. Others believe that it was his father's title. He was a native of Qazvin, located in Azerbaijan, and belonged to the Rabi'ah tribe, attributed to Rabia Balula.

Imam Ibn Majah (ra) was born in Qazvin in 209AH. He received his primary education in his native land. Then he turned to Hadith's knowledge.

When Imam Ibn Majah (ra) opened the eyes of consciousness, there were great scholars in his city of Qazvin, such as Ali bin Muhammad Tanafsi (ra), Amr bin Rafi (ra), Ismail bin Abu Sahel (ra), Haroon bin Musa Tamimi (ra), and others. Imam Ibn Majah (ra) gained knowledge from him. Imam Ibn Majah (ra) is considered to be the Imam and leader of the art of Hadith. Scholars of hadith recognize him as Hafiz al-Hadith. He acquired knowledge of Hadith from the disciples of Imam Malik (ra). He travelled to many countries to acquire the knowledge of Hadith, including Iraq, Isfahan, Khorasan, Syria, Kufa, Makkah, Medina, Basra, Balkh, Nishapur, Palestine, Ray, Baghdad, Arabia, and Egypt. Imam Ibn Majah (ra) followed the Hanafi school of jurisprudence. He made his first journey to learn Hadith at the age of twenty-two.

Other teachers and elders of Imam Ibn Majah (ra) include the following elders:

Biographies of Muhadeseen

Ibrahim bin Mandir Hizami, Muhammad bin Abdullah bin Namir, Jabara bin Mughals, Ibrahim bin Manzar, Abdullah bin Muawiyah, Hisham bin Ammar, Muhammad bin Ramah, Abu Bakr bin Abi Thambah, Sahdun bin Amara. Baghdadi, Dawood bin Rashid, Abu Bakr bin Abi Shuaiba, Nasr bin Ali Al-Jahzami, Abu Marwan Muhammad bin Uthman, Muhammad bin Yahya Nishapuri, Ahmad bin Thabit Hajdari, Abu Bakr Khalad Bahli, Muhammad bin Bashar. , Ali bin Manzar, Muhammad bin Ubad bin Adam, Abbas bin Abd al-Azeem, Ahmad bin Abdah, Abdullah bin Amir bin Zarat, Abu Khaytmah Zuhair bin Harb, Uthman bin Abi Shuaiba, Abdullah bin Ahmad bin Bashir Zakwan Damascene, Ismail bin Bishr bin Mansoor, Yahya bin Hakim, Sahel bin Ishaq, Ibrahim Wasti, Abdullah bin Muhammad (ra).

The name of Imam Ibn Majah (ra) comes last in Sahih Sitta. Muhaddith Khalili (ra) says that Imam Ibn Majah (ra) was a great scholar of Tafsir, Hadith, and History, especially in the art of Hadith, and he was an Imam. His sayings were treated as evidence.

His famous book "Sunnan Ibn Majah" is considered an authentic hadith collection and is counted among the Sahih Sitta. In this book, "Salasiyat," he also narrates hadiths. Since a hadith has been narrated by Ibn Majah (ra), the subject is rejected; therefore, some Muhadeseen do not consider it Sahih Sitta. Ibn Khalqan (ra) writes that he also wrote a commentary on the Qur'an, but it is now unpublished. Imam Sahib (ra) also wrote a book, "Tarikh Qazvin," but it is now out of print.

Among the famous students of Imam Sahib are Ibrahim bin Dinar Jarshi, Ahmad bin Ibrahim Qazvini, Abu al-Tayeb

Ahmad bin Ruh Shairani, Ahmad bin Muhammad Madani, Ishaq bin Muhammad Qazvini and Jafar bin Idris, Ali bin Saeed bin Abdullah, Hussain bin Ali Braniyad, Sulaiman bin Yazid al-Qazvini, Muhammad bin Isa Saghar, Hafiz Abu al-Hasan Ali bin Ibrahim bin Salma al-Qazvini, Abu Amr Ahmad bin Muhammad and Hakeem al-Madani al-Asbahani (ra).

(Tahzeeb al-Tahzeeb: Hafiz Ibn Hajar Asqalani)

The scholars of all eras have acknowledged Ibn Majah's grace and perfection, majesty, and memorization of hadith. Hafiz Abu Ali Khalili (ra) says he was a high-ranking, reliable, worthy Muhaddith. Everyone agrees on his greatness and wisdom. He was thoroughly familiar with the art of Hadith. He was the Jalil-ul-Qadr Hafiz of Hadith.

Abu al-Qasim Rafi (ra) states that Ibn Majah (ra) is also a very reliable Imam among the Muslim Imams. Everyone agrees on their acceptance. Allama Ibn Jozi (ra) says he was a prominent expert in hadith, history, and commentary. According to Allama Ibn Khalqan (ra), he was the imam of hadith and had an excellent knowledge of its aspects. Allama Dhahabi (ra) says that Imam Ibn Majah (ra) was a great Hafiz, truthful in speech and broad in expertise. Hafiz Ibn Hajar Asqalani (ra) has written that he was a Sahib of Sunnan, Hafiz, and Imam of art.

He was born in 209AH / 824AD in the city of Qazvin, Iraq, and he died on Monday, 27th of Ramadan 273 AH / 887AD, and his burial took place on the second day, Tuesday. His brother Abu Bakr (ra) led his funeral prayer, and his son Abdullah (ra) and two brothers took him to the grave.

Sunnan Ibn Majah

This book was counted as Sahah Sitta at the end of the fifth century A.H. Its importance has been recognized in every subsequent era. In terms of health and strength, this book is considered superior to the Sahih of Ibn Habban, the Sunan of Darimi, the Sunan of Darqutni, and many other Hadith collections. Regarding this book, Hafiz Abu Zareah (ra) said that if it reaches the hands of the people, most of the societies and writers of this era will be rendered useless and suspended.

What made "Sunnan Ibn Majah" popular among the masses and elites is its excellent style and the beauty of its narrations. The jurisprudential arrangement of the chapters, clear derivation of problems from hadiths, and translation of the chapters to the hadith without complications and confusion have enhanced the beauty of this book.

Imam Ibn Majah (ra) narrated most of the hadiths in his Sunnan, which are not in the books of hadith. Imam Ibn Majah (ra) is a Hazrat Muaz bin Jabal (RA) follower.

Imam Ibn Majah (ra) did not repeat any hadith in his Sunnan. He has been brief compared to the other Hadith books. Despite this, the book comprehensively covers all the necessary issues and rulings. Hadiths on virtues are not included in this book.

In some places, Imam Ibn Majah (ra) also discusses the technical status of hadith. If there is concern and anxiety among people about a hadith, then Imam Ibn Majah (ra) also mentions the evidence of this hadith.

Certain narrations are specific to certain cities, and there were no narrators in other cities. When Imam Ibn Majah (ra) mentioned such narrations, he used to say that they were the narrations of the people of that city.

One of the merits of Sunnan Ibn Majah is that there are five “Salasiyat” in it. Still, their narrators are invisible in Jabara and Kathir, which has reduced the importance of these “Salasiyat”.

Imam Ibn Majah (ra) accepts narrations from all kinds of narrators. As a result, this book also has a weak narrator. Muhadeseen has written that about 1,000 hadiths in it are weak. But some narrations in it are of a very high rank, which is not the case in other books.

Hafiz Shamsuddin Dhahabi (ra) writes that there are thirty-two books in "Sunnan Ibn Majah," and Abu Al-Hasan Al-Qattan (ra) states that this book has 1,500 chapters, and the total number of hadiths is 4,000. According to modern numbering, the total number is 4341.

(Tazkirah al-Huffaz: Dhahabi)

Commentaries of Sunnan Ibn Majah;

1. شرح سنن ابن ماجه: It was compiled by Hafiz Alauddin Mughaltai Hanafi (ra), who died in 762AH. It consists of five volumes.
2. مآتمس اليه الحاجة على سنن ابن ماج: This was written by Sheikh Sirajuddin Umar ibn Ali (ra), who died in 804AH. It consists

of eight volumes. Only those hadiths that are more than those in the other five books are described in it.

3. **الديباجه على سنن ابن ماجه**: This Sharh is compiled by Sheikh Kamaluddin Muhammad bin Musa Damiri (ra), who died in 808AH.

4. **شرح ابن ماجه**: This book was compiled by Hafiz Burhanuddin Halabi (ra), who died in 841AH.

5. **مصباح الزجاجة**: This is the compilation of Hafiz Jalaluddin Sayuti (ra), who died in 911 AH. This is a margin on Sunnan Ibn Majah.

6. **شرح ابن ماجه**: This Sharh is compiled by Hafiz Abu Al-Hasan Muhammad bin Abdul Hadi Sindhi Hanafi (ra), who died in 1138 AH.

7. **انجاح الحاجة**: This Sharh is compiled by Abdul Ghani bin Abi Saeed Hanafi Dehlvi (ra), who died in 1295 AH.

The names of the narrators from whom the hadiths have been taken in Sunnan Ibn Majah are as follows.

Abu al-Hasan bin Al-Qattan, Sulaiman bin Yazid, Abu Jafar Muhammad bin Isa, Abu Bakr Hamid al-Abhari, Ibrahim bin Dinar (ra).

7. Imam Abu Hanifah Numan bin Thabit ra

He was born in Kufa in 80AH. He benefited from 4000 sheiks, among whom the names of these sages are incredibly well-known. Hamad bin Abi Sulaiman, Sumac bin Harb, Asim bin Abi al-Nujud, Amir Shaabi, Abd al-Rahman bin Hurmuz al-Araj, Ata bin Abi Rabah, Ikramah, Mawla Ibn Abbas, Mohareb bin Dasar, Muhammad bin Muslim bin Shahab Zahri, Nafi, Maula Ibn Umar (ra).

The number of disciples of Imam Abu Hanifa (ra) was spread throughout the Islamic world, including Makkah, Medina, Basra, Wasit, Mosul, Jazira, Raqqa, Tasibien, Damascus, Ramallah, Egypt, Yemen, Yamama, Bahrain, Baghdad, Ahvaz, Kerman, Isfahan, Halwan, Estarabad, Hum, Nahavand, Ray, Qamis, Damghan, Tabaristan, Gorgan. These included the regions of Nishapur, Sarakhs, Nisa, Merv, Bukhara, Samarkand, Kish, Saghanyan, Termez, Balkh, Herat, Quhistan, Sijistan, Rum and Khwarazm (ra).

Imam Yahya bin Moin (ra) says that Imam Abu Hanifa (ra) is a trustworthy narrator. Zuhair bin Muawiyah (ra) used to say that attending the service of Imam Abu Hanifah (ra) for one day is more beneficial than coming to him for a month.

Sheikh Ali bin Al-Mudaini (ra), the teacher of Imam Bukhari (ra), says that Imam Abu Hanifa (ra) is a reliable narrator. He narrated by Sufyan Al-Thauri (ra), Abdullah bin Mubarak (ra), Hammad bin Zayd (ra), Hisham bin Arwa (ra), Waki' bin Jarrah (ra), Ibad bin Awam (ra) and Ja'far bin Aoun (ra). Imam Ahmad bin Abdullah Ajli (ra), a contemporary of

Imam Bukhari (ra), has mentioned Imam Abu Hanifa (ra) in his famous book "Tarikh al-Thaqaat".

Among the other students of Imam Azam Abu Hanifah (ra) are Sufyan bin Ayina, Ibrahim bin Adham, Hamza bin Muqri, Ubad bin Awam, Ali bin Mashar, Qasim bin Maan, Hasan bin Saleh, and Abu Bakr bin Ayyash. Isa bin Yunus, Ishaq bin Yunus, Abdul Warith bin Saeed, Muhammad bin Bishr, Shuba bin Al-Hajjaj, Laith bin Saad, Hammad bin Zayd, Abdullah bin Mubarak, Yahya bin Saeed al-Qattan, Waki bin Jarrah, Yazid bin Haroon, Affan bin Muslim, Yahya bin Mo'in and Hamad bin Zayd are included. All of them are Muhadeseen of Sahih Sitta. Imam Nawwi (ra) has also listed Sufyan Thauri among the disciples of Imam Azam (ra). Allama Jalaluddin Sayuti has listed the names of (95) Muhadeseen who narrated hadith from Imam Azam (ra). The names of Makki bin Ibrahim, Abu Asim Dahhak, and Abu Naeem Fazl bin Dakin (the teacher of Imam Bukhari) (ra) are included, and there are many narrations of them.

Imam Abu Hanifah (ra) has done exemplary and outstanding works in jurisprudence, which the Imams of the entire Ummah have acknowledged. He has presented solutions to the problems faced by every member of the Muslim society in the light of the Quran and Sunnah. It is impossible to deduce and extract the issues of jurisprudence only by opinion and speculation. For them, full access and understanding of the knowledge of the Book of Allah and the Sunnah of the Prophet (ﷺ) is required, which was fully present in Imam Azam (ra). His greatness as a Muhaddith and his imam and valuable services in hadith have also been recognized. Along with being a Mujtahid, he was also a great Hafiz-e-Hadith. The famous Hafiz al-Hadith Abu Naeem

Isfahani (ra) and Ibn Adi Gargani (ra) have edited his Masanid.

The formal beginning of Hadith editing occurred from 100 AH to 124 AH. Among those who performed this excellent service, the names Imam Zahri (ra), Imam Shaabi (ra), Imam Mak'hool (ra), and Qazi Abu Bakr (ra) are worth mentioning. But regarding the arrangement of the jurisprudential chapters of Sharia, the credit goes to Imam Azam Abu Hanifa (ra).

Allama Sayuti (ra) writes in his book "Tabiyas al-Sahefa" that one of the unique titles of Imam Abu Hanifa (ra), for which he is notable, is that he is the first person to edit the knowledge of Shariat and organize it into chapters. He recognized Imam Abu Hanifa (ra) as a great Muhaddith, Hafiz of Hadith and Fiqh. After him, Imam Malik (ra) followed Imam Abu Hanifa (ra) in his Kitab Mautah and arranged the chapters. Since the Companions did not collect the knowledge of Shariat in the order of regular chapters and books, they used it to preserve the hadith in their memory. When Imam Abu Hanifa (ra) found the hadiths scattered, he was in danger of losing this significant capital, so he started editing the hadith and compiled jurisprudential chapters. In this order, the Chapter of Purity was placed first, then the Chapter of Salat and the rest of the acts of worship were established, and finally, the Chapter of Inheritance was established.

Jalil-ul-Qadr researcher Allama Abdul Rasheed Naumani (ra) writes while explaining the importance of Masanid Abi Hanifa (ra).

Imam Azam Abu Hanifa's (ra) rank in the knowledge of hadith can be estimated because his Masanid has been

written more often than anyone else's. Numerous books were written on sahih, Sunnan, Mustakhrijat, jamais, Masanid, Muajam, components and ways, etc. Still, the excellence of recording a single person's narrations in a permanent collection was achieved only by Imam Azam (ra). His hadiths and narrations were more critical than usual, and his Masanid was written frequently. In this feature, if anyone can be the coequality of Imam Abu Hanifa (ra), then he is only Imam Malik (ra).

Imam Abu Hanifa (ra) is counted among the guardians of hadith. Imam Yahya bin Mueen (ra) testifies that Imam Abu Hanifah (ra) is a reliable narrator. He only narrates the hadith he remembers and does not narrate what is not memorized. Makki bin Ibrahim (ra) says that Imam Abu Hanifah (ra) is the most outstanding scholar of his time. Imam Dhahabi (ra) also mentioned Imam Abu Hanifa (ra) in Huffaz Muhadeseen.

Among the Muhadeseen, the highest Sanad is always considered something to be proud of because the fewer links there are in the hadiths, the closer it is to the Messenger of Allah (ﷺ). Apart from this, due to the scarcity of narrations, their investigation has to be reduced, and the possibility of omissions and errors is also reduced.

That's why, according to the people of art, authenticity and Allah's credentials are arranged and nothing else; that is why Imams' Allah's credentials are specifically mentioned in the mention of Imams. Imam Abu Hanifah (ra) has an honorary title of Tabai. Due to this characteristic, he is less focused on the Messenger of Allah (ﷺ) than the rest of the imams of his time. A large group of Muhadeseen have recognized Imam

Biographies of Muhadeseen

Abu Hanifa (ra) as a Tabai, including Ibn Saad Sahib Tabqat, Darqutni, Khatib Baghdadi, Ibn Abdul Al-Bar Maliki, Allama Yafi, Hafiz al-Iraqi, Abu Musher al-Tabari, Ibn-Jozi, Allama Muzi, Hafiz Nawî, Allama Badruddin Aini, Allama Jalaluddin Sayuti, Allama Nurpashti (ra).

Imam-e-Azam Abu Hanifah (ra) has directly quoted the hadiths from the Companions, whose names are as follows:

1. Three hadiths have been narrated from Hazrat Anas bin Malik (RA).
2. There is a hadith narrated by Hazrat Abdullah bin Anas (RA).
3. A hadith has been narrated from Hazrat Abdullah bin Al-Harith bin Jaz (RA).
4. A hadith has been narrated from Hazrat Jabir bin Abdullah (RA).
5. A hadith has been narrated from Hazrat Abdullah bin Abi Ufi (RA).
6. Two hadiths have been narrated from Hazrat Wathla bin Al-Asqa (RA).
7. A hadith was narrated from Hazrat Aisha bint Ajard (RA).

The total number of these hadiths is ten, which Imam Khwarizmi (ra) has narrated in "Jami' Al-Masanid" along with the proofs.

Sadr al-Aima Mawafiq bin Ahmad Makki (ra) has written in his book "Manaqib Imam Azam" that Imam Abu Hanifah (ra) chose "Kitab al-Asar" from forty thousand hadiths.

Some people say without thinking that Imam Abu Hanifah (ra) did not have access to the knowledge of Hadith. They do not consider that Imam-e-Azam (ra) has given numerous orders on worship, affairs, ethics, economics, sociology, law, and punishment. The purpose is that there is no field of human life in which Imam Azam (ra) has not stated the rulings, but until today, no objector has been able to prove that such and such an issue stated by Imam Azam (ra) is against the rulings of the Qur'an and Hadith. What can be a better example and evidence of Imam Sahib's mastery of hadith than that every issue he stated is by the Qur'an and hadith of the Prophet ﷺ and is by the rulings of the Sunnah of the Prophet ﷺ.

Opinions of famous Muhadeseen about Imam Abu Hanifa's (ra) book "Kitab al-Asar":

Imam Abdullah bin Mubarak (ra) says that Imam Azam (ra) has narrated the narrations from trusted and respected people who were great scholars.

Allama Ibn Hajar Asqalani (ra) writes that there is a book titled "Kitab al-Asar" in the hadiths of Imam Azam (ra), narrated by Imam Muhammad bin Hasan (ra).

Conditions of Imam Azam (ra) for acceptance of hadith:

1. Imam-e-Azam (ra) was convinced of the seizure of the heart instead of the seizure of the book and used to take hadith only from the narrator, who was the hafiz of that narration. (Muqaddama Ibn Islah)

2. The Companions of the Prophet (ﷺ) and the jurists did not accept the hadith of anyone other than the followers. (Sharh Musnad of Imam Azam by Mulla Ali Qari)

3. Imam-e-Azam (ra) considered it necessary that there should not be one or two people who narrated this hadith from the Companions. Still, a group of pious people should have told this hadith from the Companions.

(Mizan al-Shariat al-Kubra)

4. Imam Abu Hanifah (ra) used to say that these rules needed to be narrated by more than one Companion.

(Al-Khairat al-Hasan)

5. Imam Sahib does not accept the hadith that is against absolute logic (that is, it necessarily contradicts any Muslim principle of Islam).

(Muqaddama Tarikh Ibn Khaldun)

6. According to Imam Sahib, the hadith, a single piece of news that abuses the Holy Qur'an and its generality, is also unacceptable.

(Al-Khairat al-Hasan)

7. Any news that is clearly against the Qur'an is also unpopular. (Marqat al-Mufateh)

8. The news that goes against the famous Sunnah is not popular either.

(The Commandments of the Qur'an)

9. If the narrator's action is against this narration, then that narration will not be accepted because this opposition will

either lead to slander in the narrator or it will be due to abrogation. (Nebras)

10. When there are two narrations of denial and acknowledgment in an issue, Imam-e-Azam (ra) does not accept acknowledgment as opposed to denial.

(Umda al-Qari)

11. About the same event, if the narrator negates a superlative and affirms another. The narration will not be accepted if the negation is unsupported by evidence. If the negator refutes the incident by projecting it onto the actual situation and the affirmer reports something more from his observation, then the affirmer's statement will be accepted. (Hisami)

12. If there is a general ruling in one hadith and there is a ruling against it on some specific things in another hadith, Imam Sahib accepts the public ruling. He does not take Khas. (Umda al-Qari)

13. If a companion's words or actions are contrary to the explicit words or actions of the Holy Prophet (ﷺ), then they are not accepted. This disagreement among the Sahabi is attributed to the fact that this hadith did not reach him. (Umda al-Qari)

14. If a word or action of the Holy Prophet (ﷺ) is proved by a single news (Khabar Wahid) and a group of the Companions has done something against it, then the deeds of the Companions will be followed. In this case, either that hadith is not correct or it has been abolished; otherwise, a group of the Companions would never have opposed it

despite the accurate and clear statement of the Holy Prophet (ﷺ). (Al-Khairat al-Hasan)

15. If there are conflicting narrations regarding the observation of an event, the narration of the person who is the closest observer among them will be accepted.

(Fateh-ul-Qadir)

16. If two conflicting hadiths are narrated with such a chain of transmission, in one, the lack of evidence is preferred, and in the other, the abundance of evidence is preferred. (Anaya)

17. If a hadith has come in the statement of Hadd or Caffarra, expiation, and only one companion has narrated it, it will not be accepted because doubts invalidate the limits and expiation. (Al-Khairat al-Hasan)

18. The hadith in which some predecessors have been slandered will also not be accepted. (Al-Khairat al-Hasan)

8. Imam Malik bin Anas (ra)

His name is Imam Dar al-Hijra Malik bin Anas (ra). The genealogy is as follows: Malik bin Anas bin Malik bin Abu Amir Asbahi bin Amir bin Harith bin Ghaiman bin Khaithil bin Amr bin Harith. Imam Malik belonged to the Asbahi tribe, a tribe of Yemen.

His grandfather, Abu Amir Asbahi (RA), is Jalil-ul-Qadr Sahabi. Your grandfather participated in all the battles except the Battle of Badr. He was considered among the most authoritative scholars of jurisprudence. Imam Shafi'i (ra) was his student for nine years. Fiqh Maliki is one of the four Masalik of Ahl al-Sunnah whose followers still exist in large numbers today.

Historians differ on his year of birth. But his disciple Yahya bin Bakir (ra) narrates that Imam Malik (ra) was born in Madinah in 93AH. Imam Malik (ra) was so devoted to the love of the Prophet ﷺ and the love of Ahl al-Bayt that he remained barefoot in Madinah all his life because of respect. He began learning Hadith at the age of ten. First, he continued to study Hadith from Abd al-Rahman bin Hurmuz (ra). He has also acquired knowledge from Imam Abu Hanifah (ra) and Imam Jafar Sadiq (ra). Whenever Imam Azam (ra) visited Medina, Imam Malik (ra) sought his guidance. He has cited 200 Sheikhs in the Hadith. Ishaq bin Muhammad (ra) says that Imam Malik (ra) considered the opinion of Imam Azam (ra) to be reliable in matters of religion. He wrote a hundred thousand hadiths with his hand. Among all the Muhadeseen, only he has this privilege. He started teaching Hadith at the age of seventeen. Whenever he would sit down to teach hadith, he would first bathe, apply

perfume, and wear new clothes, sitting with great humility and dignity. Apart from Imam Shafi'i (ra), Imam Muhammad (ra) also benefited from him in terms of knowledge. According to Imam Malik (ra), "Raffa-Yadain" in reciting prayers is nullified. He used to have a lot of respect for Imam Azam (ra). Imam Malik (ra) compiled a book of hadiths called Mautah. He presented this book to 70 jurists, and all of them declared it correct.

Imam Malik (ra) was very eager to learn the knowledge of Hadith and never failed to follow the Sunnah. His interest in Hadith grew significantly in childhood, but his father lacked the resources to provide him with a regular education. Imam Malik (ra) sold the wood of his house and bought books. Allah accepted his dedication and made him a famous Imam. He made a religious leader for thousands of millions of people. Allah Ta'ala blessed him with every kind of comfort. Imam Malik (ra) had a solid memory. He says that what I remember once, I will never forget for the rest of my life.

He used to live in Madinah and respected that city so much that he never defecated there; instead, he used to go out of the town. When he got sick at his last age, and it became difficult to go so far, he used to do his relief in Madinah. He was so careful that he ate very little and rarely had to leave Madinah for relief.

About 1000 people listened to his precious book "Mautah" from him and took the chain of transmission from him in hadiths. This book became very popular after his death, and scholars continued to benefit from it.

Waqidi stated that Imam Malik (ra) was ninety (90) years old, but he never dyed his beard and went to the Salon. Imam Malik (ra) was well-dressed and was accustomed to wearing

expensive and magnificent clothes. He used to wear clothes made by Aden. Aden is a city in Yemen where expensive and sophisticated dresses are famous. Apart from this, he also wore high-quality clothes from Khorasan and Egypt. He wore mostly white garments and used to wear a lot of perfume. He used to say that I don't like to have such a person as my friend, to whom Allah has given His blessings and wealth, and that the effects are not visible on him because he hides the blessings Allah gave and commits disbelief. What is a blessing? When Imam Malik (ra) tied his turban, he passed its Shimla under the chin and tied it on the head.

Whether the Wali of Allah wears fine, expensive clothes or thick, cheap clothes, both intend to obey Allah. In good clothes, there is gratitude for Allah's blessings; in coarse and cheap clothes, there is modesty, helplessness, and laziness. The house in which Imam Malik (ra) lived belonged to Hazrat Abdullah bin Masoud (RA) and was huge and magnificent.

Imam Malik's (ra) personality was full of love for Rasool Allah (ﷺ). He loved every bit of Madinah. He has never mounted a horse in this holy land, thinking that it is possible that the Prophet (ﷺ) may have walked on foot in this place, and how can an enslaved person walk where the Prophet (ﷺ) walked on foot. He used to organize Hadith lessons a lot.

Allama Zarqani (ra) writes that Imam Malik (ra) acquired knowledge from more than nine hundred Mashaikh and elders of the religion. Some of his famous teachers and sheikhs are Amir bin Abdullah bin Awam, Naeem bin

Abdullah al-Mujamar, Zayd bin Aslam, Nafee, Molly bin Umar, Hameed al-Taweel, Saeed al-Maqbari, Abu Hazim, Salma bin Dinar, Sharik bin Abdullah bin Abi Nimr, Saleh bin Kaisan Zahri, Safwan bin Salim, Rabi bin Abdul Rahman, Abu Al-Zanad bin Mankader, Abdullah bin Dinar Abu Tawala, Abd Rabbah, Yahya bin Saeed, Amr bin Abi Umar, Hisham bin Arwa, Yazid bin Muhajir, Yazid bin Abdullah bin Khusifah, Abu Zubair Makki, Ibrahim bin Musa bin Uqbah, Ayyub Sakhtiyani, Ismail bin Abi Hakeem, Hameed bin Abd. Al-ur-Rahman, Jafar bin Muhammad Sadiq, Dawood bin Hasan, Dashim bin Saad, Zayd bin Rabah, Salim bin Nazr, Suhail bin Abi Saleh, Zamra bin Saeed, Talha bin Abdul Malik Al-Aili, Imam Zuhri, Abdullah bin Abi Bakr bin Hazm, Abdullah bin Yazid, Abd al-Rahman bin Abi Sa'sa'ah, Abd al-Rahman bin Qasim, Abdullah bin Abi Abdullah al-Anmar, Amr bin Muslim bin Amara bin Akamiyyah, Amr bin Yahya. Bin Amara, Muhammad bin Yahya bin Hayyan, and Mukharah bin Bakir (ra) are included.

(Tahzeeb al-Tahzeeb; Hafiz Ibn Hajar Asqalani)

He had taken up permanent residence in Madinah. He did not go out of the city. People from far and wide used to come to Medina and get knowledge from Imam Malik (ra). His fame spread far and wide. For this reason, many people listened to his hadith, including the Mashaikh, scholars, and his students. Ibn Shahab al-Zahri, Yahya bin Saeed Ansari, Yazid bin Abdullah bin Alhad, etc. His contemporary scholars include Imam Uzai, Sufyan Thauri, Warqa bin Umar, Shuba bin Hajjaj, Ibn Jarij, Ibrahim bin Tahman, Layth bin Saad, Sufyan bin Ayaina, etc., and his times. Abu Ishaq Fazari, Yahya bin Saeed Al-Qattan, Abdul Rahman bin Mahdi, Hussain bin Waleed Nishapuri, Rooh bin Ubada,

Zayd bin Habab, Imam Shafi'i, Abdullah bin Mubarak, Ibn Wahib , Ibn Qasim, Qasim bin Yazid, Al-Jarimi, Maan bin Isa, Yahya bin Ayyub Misri, Abu Ali Hanafi, Abu Naeem, Abu Asim, Abu Waleed Tayalsi, Ahmad bin Abdullah bin Yunus, Ishaq bin Isa bin Tabaa, Bishr bin Umar al-Zahedi, Jawaria bint Asma, Khalid bin Mukhallid, Saeed bin Mansoor, Abdullah bin Raja Makki, Ismail bin Yunus, Owais bin Yahya bin Yahya Nishapuri, Abu Mashar Abdullah bin Yusuf, Abdul Aziz Owaisi, Makki bin Ibrahim, Yahya bin Abdullah bin Bakir, Yahya bin Qadah, Qutaiba bin Saeed, Abu Musab Zahri, Ismail bin Musa Fazari, Khalaf bin Hisham. , A Bad al-Ala bin Hamad al-Darsi, Saeed bin Saeed, Musab bin Abdullah Zubair, Hisham bin Ammar, Utbah bin Abdullah Marwazi, and Abu Hudaifa Ahmad bin Ismail Madani (ra) are included.

Imam Malik's personality and habits of life:

He was tall, had a thick body, was yellowish white, had big, beautiful eyes, and had a lovely, high nose. There was less hair on the forehead. His beard was thick and long enough to reach his chest. He had a mustache that would curl over his lips. Shaving off the mustache was considered abominable. In this matter, he followed Hazrat Umar Farooq (RA).

He lived eighty-seven years but never felt the need to bleach his hair. He used to wear expensive clothes made in Yemen, Egypt, and Khorasan. He usually wore white dresses and applied perfume. He used to tie a turban on his head and hang a Shimla between his two shoulders. He used to wear a silver ring with a black colored Nagina, and on it,

"حسبنا الله نعم الوكيل" was engraved. (Translation: For us, it is Allah's reward; He is a very good doer) When he asked him the reason for this, he said! Allah Almighty says!

قالو حسبنا الله نعم الوكيل. For this reason, my heart desires that the subject of this verse should always be in front of me until it is imprinted on my heart.

He had a great passion for learning. His memory was solid; once he saw something, he never forgot it.

Imam Malik (ra) used to sit in the Prophet's Masjid in Madinah, where Hazrat Umar (RA) used to sit. Imam Malik (ra) says I have never lived with a fool. He usually ate alone, so no one mentioned his food or drink. He had a lot of dignity and pomp, yet he behaved politely with his servants and family members.

Imam Malik's (ra) life was straightforward and dignified. He used to deal with people with great cheerfulness and modesty. Abu Musab (ra) says that I heard Imam Malik (ra) saying that I did not start writing fatwas until seventy (70) scholars testified to my competence. He had begun teaching hadith at the age of seventeen (17). His circle of teaching was the most enormous in those days. A large number of students were always present in his Masjid. When he would sit down to teach Hadith Mubarak, he would first bathe, put on delicate and expensive clothes and perfume, and sit on a throne with great impotence and reluctance. He did not change sides throughout the lesson. Once, a scorpion kept stinging him during a lesson, but he continued and completed the lesson despite the severe pain. When asked later, he said! It was not because of my strength that I was so patient with this pain, but only because of my respect for the

Messenger of Allah ﷺ. Saeed bin Salman (ra) says that Imam Malik (ra) used to recite this verse before giving fatwas.

(ان نظن الا ظناً وما نحن مستيقينين)

(Surat al-Jasiah: 23)

We consider it just an idea, and we are not believers.

(Tazkirah Al-Huffaz; Dhahabi ra)

Generally, there are two methods of teaching Hadith. One is that the teacher recites the Hadith, and the students listen. The second is that the student recites hadith, and the teacher listens. The people of Iraq adopted the first teaching method, and the Elders used to teach Hadith in a similar way. But Imam Malik (ra) and other scholars of Hijaz adopted the second method.

Abd al-Rahman bin Mahdi (ra) says that Sufyan Thauri (ra) was the imam in the narration of hadith, Imam Uzai (ra) was the imam of the rules of the Salaf, and Imam Malik (ra) was the imam of both of them. He also used to say that I have not seen a wiser person than Imam Malik (ra). Yahya bin Saeed al-Qattan (ra) and Yahya bin Moeen (ra) used to call him Ameer-ul-Momineen in hadith.

Musab bin Abdullah (ra) says that when Imam Malik (ra) was mentioned, the colour of his face would change due to the intensity of his emotions, and he would bow helplessly to honour the blessed name.

Allah Ta'ala had gathered the awe of knowledge in his heart. Once, Caliph Mahdi came for Hajj and called Imam Malik

(ra) to recite hadiths to his sons Musa and Harun. Imam Malik (ra) said! O Commander of the Faithful! Knowledge deserves to be respected. Khalifa Mahdi said that you speak the truth. Then he ordered his sons to go to Imam Malik (ra). The two princes went to Imam Malik (ra), sat before him, and asked him to recite hadiths to us. Imam Malik (ra) replied in the manner of the scholars that in this city, the students read in front of the teacher as an enslaved person reads, and when he makes a mistake, the teacher corrects him.

Hearing this, both got up angrily and told Khalifa Mahdi the whole situation. He called Imam Malik (ra) and said that he first forbade him to come to him, and then, when he came to him, he forbade him to recite hadith. Imam Malik (ra) replied that I heard Ibn Shahab Zahri (ra) saying that we got this knowledge from the elders near the grave of the Prophet (ﷺ), that it is recited in front of them, but they do not repeat it in front of anyone. Hearing this, Caliph Mahdi nodded in agreement, saw the sons smiling, and said, "Go recite the hadith before him."

It was Imam Malik's (ra) habit that he used to bow and prostrate for a long time in prayer. When he stood in prayer, he was like dry wood; nothing of him moved. Imam Malik (ra) was primarily worshiped secretly, where no one could see him, day or night.

His death:

Yahya bin Yahya Masmudi (ra) narrates that when Imam Malik's (ra) death was prolonged and the last time came, scholars and jurists from Madinah and other cities gathered in Imam Malik's (ra) house so that Imam Malik's (ra) last

visit would come. Be gracious and listen to his will. At that time, one hundred and thirty scholars, including me, were present to visit Imam Malik (ra). I used to go to Imam Sahib again and again and offer salutations so that at the last moment, Imam Sahib's eyes would fall on me, and that gaze would become the source of my hereafter happiness. I was in the same state as Imam Sahib when he opened his eyes, turned towards us, and spoke! Thanks be to Allah, the one who sometimes makes us laugh and sometimes makes us cry. We live by His command and die by His command.

After that, he said! Death has come. The time to meet Allah is near. Someone from the audience asked what the state of your heart was at this time. He spoke! At this time, I am thrilled because of the Majlis of Auliya Allah because the people of knowledge are the Auliya Allah. Allah Almighty does not like anyone more than the scholars after the Prophets (AS). I am also happy because my whole life has been spent acquiring knowledge and education. I know all my efforts in this regard are acceptable, and I am grateful to Allah Almighty. Because all duties and Sunnan and the details of their reward came to us from the blessed tongue of the Messenger of Allah ﷺ, for example, Hajj has so much reward. Zakat has so much. No one can know all this information except the student of Hadith, and this knowledge is the legacy of Prophethood.

After that, Imam Malik (ra) narrated a narration of Rabi' (ra) that telling a person about the problems of prayer is better than giving all the earth's wealth in charity, and removing a person's religious confusion is better than performing Hajj. The authority Imam Ibn Shahab al-Zahri (ra) said that giving spiritual advice to a person is better than doing Jihad in

warfare. Yahya bin Yahya Masmudi (ra) narrates that Imam Malik (ra) did not speak after that and surrendered his life to Afreen.

(Bostan al-Muhadeseen. Shah Abdul Aziz Muhaddith Dehlvi ra)

Imam Dhahabi (ra) writes that Imam Malik (ra) was eighty-seven years old at the time of his death. Some scholars have written for ninety years. He died on Sunday, 14th Rabi al-Awwal 179AH, corresponding to 7th June 795AD in Madinah Tayyaba. His funeral prayer was led by Ubaidullah bin Muhammad bin Ibrahim, governor of Madinah. He was buried in Jannat al-Baqi. There is a difference in the date of death. He was sick for twenty-two days. Abu Musab (ra) and Ibn Wahib (ra) have narrated the date of death, 10th Rabi al-Awwal. Ibn Sahnoun (ra) mentioned eleven Rabis, and Ibn Abi Awais (ra) said fourteen Rabis. Musab Zuberi (ra) has mentioned your departure in the month of Safar.

(Tazkirah al-Huffaz; Dhahabi)

Ibn Kanana, Ibn Abi Zubair, and his son Yahya bathed him, and Kateb Habib kept pouring water on him. He had bequeathed that he should be shrouded in white clothes and a single funeral prayer should be offered at the funeral home.

"Mautah' Imam Malik"

The first book edited on the art of hadith is "Mautah' Imam Malik." Imam Shafi'i (ra) saw this book and said that after the Book of Allah, there is no more authentic book on the face of the earth. Imam Hafez Abu Zareah (ra) said that if a person swears that all the hadiths of "Mautah" are correct, then he will not be guilty (liar). Abu Bakr bin al-Arabi (ra) says that Sahih Bukhari has a secondary position in the art

of hadith; the first source is "Mautah' Imam Malik." Hafiz Ibn Hayyan (ra) writes that among the jurists of Madinah, Imam Malik (ra) is the person who researched the hadiths and objected to those who did not have faith in the hadith. He used to narrate hadith with no untrustworthiness.

Hafiz Abu Musab Zahri (ra) writes that Caliph Mansoor Abbasi asked Imam Malik (ra) to write a book to persuade people to follow it. Imam Malik (ra) continued to offer various excuses, but at the Caliph's strong insistence, he was willing to undertake the work and began writing "Mautah." But before its completion, Caliph Mansur died, and the book was completed during the early reign of his son Mahdi.

(Tazeen al-Malik: Allama Sayuti)

Ibn Wahhab (ra) says that Imam Malik (ra) chose Mautah from one hundred thousand hadiths. First, ten thousand hadiths were collected in it. Then, he continued to ponder and examine the hadiths until he had five hundred hadiths. Hafiz Ibn Abd al-Barr (ra) writes that Umar Ibn Abd al-Wahed (ra), a student of Imam Uzai (ra), says that we recited the Mautah to Imam Malik (ra) in forty days, and he said, "The book which I compiled in forty years, you have compiled it in forty days." Received in days.

(Al-Taaliq al-Mumjad: Maulana Abdul Hai Lakhnawi)

Abu Bakr al-Arabi (ra) has stated that the total narrations of "Mautah Imam Malik," including the works of the Companions and the Fatwa of the followers, are one thousand seven hundred and twenty. Of these are six hundred Musnad, two hundred and twenty-two Mursal, six hundred and seventeen Mauquf, and two hundred and seventy-five Aqwal of Tabeyien.

(Muqaddama Maswa: Shah Waliullah Muhaddith Dehlvi)

9. Imam Shafi'i (ra)

Imam Shafi'i (ra) has the honour of being descended from the Messenger of Allah ﷺ. According to Hafiz Abu Naeem (ra), his lineage is as follows:

Abu Abdullah Muhammad bin Idris bin Abbas bin Uthman bin Shafi' bin Saib bin Ubayd bin Abdul Yazid bin Hashim bin Abdul Muttalib bin Abdul Manaf Qureshi Makki. He was born in Gaza or Ashkelon in 150AH. His father died in childhood. He took up residence in Egypt. His grandfather, Amjad Shafi' (RA), was a companion, and he had met the Messenger of Allah ﷺ in his youth.

Imam Abu Abdullah Muhammad bin Idris Shafi'i (ra) is a great Imam and Mujtahid of the second century Hijri. He is the Imam of both jurisprudence and hadith. His era was the heyday of Islamic sciences and teachings. People were very eager to learn religious sciences. The sayings and hadiths of the Messenger of Allah (ﷺ) were being transmitted to the followers (Tabeyien) by the Companions (RA). Imam Shafi'i (ra) sought to acquire knowledge from teachers like Imam Malik (ra) and Imam Muhammad (ra).

He formulated principles and rules for extracting Masail (problems) from the Qur'an and Sunnah and created a great name in jurisprudence. His fame spread throughout Islam, and his followers included notable figures. A large number of scholars and commentators belong to his sect. Even today, many of his followers are in Indonesia, Malaysia, Egypt, and the West and Arab regions.

Living conditions:

When he was two years old, his mother came to Makkah. That's where he spent his childhood and was brought up. His life has been challenging. When he could study, he turned his attention to Arabic poetry, dictionaries, and history. After that, there was a tendency towards tajwid, recitation, hadith, and jurisprudence. At the age of twelve, he memorized the Mautah of Imam Malik. He appeared in Imam Malik's (ra) service and narrated the entire book to him.

Imam Shafi'i (ra) says I was very fond of poetry and used to recite poetry from Arab Bedouins. One day, I was reading the poems of Labid with great interest when an elder asked me why I was wasting my time reading poems. Go and get knowledge of jurisprudence. Imam Shafi'i (ra) says that this greatly impacted my heart. I started attending the lessons of Imam Sufyan bin Ayina (ra). Then, I came to the Muslim bin Khalid Zenji assembly (ra) and participated in the Imam Malik (ra) service. He began issuing fatwas when he was twenty, during the lifetime of Imam Malik (ra).

He acquired knowledge from various Mashaikh and teachers. Some of the famous names among his teachers are:

Muslim bin Khalid Zenji, Malik bin Anas, Ibrahim bin Sa'd, Saeed bin Salim al-Qadah, Darawardi, Abd al-Wahhab al-Thaqafi, Ibn 'Ali, Sufyan bin Ayaina, Abi Nimrah, Hatim bin Ismail, Ibrahim bin Muhammad bin Abi Yahya, Ismail bin Jafar, Muhammad bin Khalid al-Jandi, Umar bin Muhammad bin Ali bin Shafi', Attaf bin Khalid al-Makhzoomi and Hisham bin Yusuf al-Sinani (ra) etc.

The number of teachers in the art of hadith and jurisprudence of Imam Shafi'i (ra) is enormous. Still, Imam Muhammad bin Hasan Shibani (ra) is the most prominent colour in his personality, a particular student of Imam Azam Abu Hanifa (ra). Imam Muhammad (ra) married the mother of Imam Shafi'i (ra). He entrusted all his wealth and books to Imam Shafi'i (RA). By studying Imam Muhammad's (ra) books, the Perfection of jurisprudence was born in him. Imam Shafi'i (ra) used to say that a person who wants to earn a name in jurisprudence should make use of Imam Abu Hanifa (ra) and his companions, because Allah Ta'ala has widened the ways of deriving issues and rulings for them. He said that the person who has the most kindness towards me is Imam Muhammad bin Hasan Shaibani (ra).

He has many students in hadith and jurisprudence. Hafiz Ibn Hajar Asqalani (ra) has mentioned the names of some of his famous students, including Sulaiman bin Dawood Hashemi, Abu Bakr Abdullah bin Zubair Hamidi, Ibrahim bin Munzer Jazami, Abu Thor Ibrahim bin Khalid, and Imam Ahmad bin Hanbal. Abu Yaqub Yusuf bin Yahya Muzni, Rabi bin Sulaiman Moradi, Rabi bin Sulaiman Juande, Amr bin Sawad Amri, Hasan bin Muhammad bin Sabah, Zafarani, Abu Waleed Musa bin Jarod Makki, Yunus bin Abdullah. and Abu Yahya Muhammad bin Saeed bin Ghalib Attar (ra).

Imam Shafi'i (ra) was the owner of a very generous nature. He prioritized others' needs over his own. He was very self-possessed and never accepted any gifts or offerings from people in authority. He would accept it if an ordinary person offered it out of devotion and love. But he used to distribute the offerings he received among people in need.

Hamidi narrates that he had ten thousand dinars when Imam Shafi'i (ra) came to Makkah from Sana'a (Yemen). He pitched a tent and stayed put. When people found out, many people from different quarters came to meet him, including many needy people. He also continued to help them, and when he finished the meeting, he did not have a single dinar left.

(Haliyah Auliya: Hafiz Abu Naeem Asbahani)

Rabi' (ra) says that once he had only one dinar, a questioner came to his service and gave that dinar to him. One of his companions said! It was a dinar if you had given him something of lesser value or had forbidden him, he said! If someone asks me for something I have, I am ashamed not to give it to them.

Muzni (ra) says I once discussed a Sharia issue with Imam Shafi'i (ra). Meanwhile, an enslaved person came and said my master had greeted you and offered you this bag of money. He kept that bag. After a while, a person came and told me my wife had given birth to a child, and we had nothing; he picked up that bag and gave it to him. Yahya bin Ali (ra) narrates from Imam Shafi'i (ra) that the kindness and generosity of a person hide the faults in this world and the hereafter. (Haliyah Auliya: Hafiz Abu Naeem Asbahani)

In the beginning, Imam Shafi'i (ra) paid a lot of attention to the research of the narrations. According to him, the standard for accepting hadith was its authenticity. But in the last period, he also reverted to the theory held by Imam Abu Hanifah (ra) and Imam Malik (ra), namely, that there is no need for evidence when there is frequent practice. He had no

authentic hadith in the proof of twenty rakats of tarawih. He has argued here that the people of Makkah have continuous training. Imam Tirmidhi (ra) writes that Imam Shafi'i (ra) said: We found people in Makkah reciting twenty rakats of Tarawih. Because of this intellectual shift, he has two views on many issues: old and modern.

Rabi bin Sulaiman (ra) says that Imam Shafi'i (ra) used to finish the Holy Quran sixty times in Ramadan. On regular days, he used to do three parts of the night. In the first part, he wrote and composed; in the second, he performed Nawafil; and in the third, he slept.

(Haliyah Auliya: Hafiz Abu Naeem Asbahani)

Ibrahim bin Muhammad (ra) says that I have not seen anyone better than Imam Shafi'i (ra) in praying. His prayer was similar to that of Muslim bin Khalid (ra) and Muslim bin Jarij (ra). The prayer of Muslim bin Jarij (ra) was like the prayer of Ata bin Rabah (ra); the prayer of Ata (ra) was that of Abdullah bin Zubair (RA). The prayer of Abdullah bin Zubair (RA) was like the prayer of Hazrat Abu Bakr Siddiq (RA), and the prayer of Hazrat Abu Bakr Siddique (RA) was like the prayer of the Messenger of Allah ﷺ.

Imam Ahmed bin Hanbal (ra) says that for thirty years, not a single night has passed in which I did not pray for Imam Shafi'i (ra). He says that if it were not for Imam Shafi'i (ra), I would never have understood the abrogation of the hadith. Zafarani (ra) says that just as Hazrat Abdullah bin Salam (RA) is unique among Jewish scholars, Imam Shafi'i (ra) is distinguished among Islamic scholars. (Tehzeeb Al-Tehzeeb)

Imam Shafi'i (ra) said! There is no more significant fault for the scholars than that they should renounce the temptations of this world and be careless of the hereafter. He said that the one who privately advised his friends wished him well, and the one who instructed him in front of people disgraced him. He spoke! Modesty is the attribute of high-character people, and arrogance is the way of lousy-character people. He said that if the scholars are not the guardians of Allah, then no one is the guardian of Allah, because Allah does not make friends with the ignorant. (Marqat: Mulla Ali Qari)

Imam Shafi'i (ra) greatly respected Imam Abu Hanifa (ra). He used to acknowledge his majesty of knowledge with his heart and mind. Once he came to Kufa and prayed in the masjid of Imam Abu Hanifah (ra), but he did not bow down while bowing (Raffa-Yadain). When people asked why, he said that the knowledge of Hazrat Imam-e-Azam (ra) was overshadowed in my heart. What can be a better example of respect than this?

Most of Imam Shafi'i's (ra) life was spent in teaching, scientific debates, deriving problems, and Iftah. Abd al-Rahman bin Mahdi (ra) wrote to Imam Shafi'i (ra) that he should write a book for him that would contain the meanings of the Qur'an, reliable hadiths, as well as consensus and invalid and abrogated ones. Imam Shafi'i (ra) wrote "Kitab al-Ressala" upon his request.

Muzni (ra) says that Imam Shafi'i (ra) had excellent horse riding and archery skills. He wrote a book on this subject, "Kitab al-Sabb al-Rami". His narrations on the art of hadith are "Kitab al-Umm and Kitab al-Mabsut," which were collected by his students. He compiled a collection named "Musnad Imam Shafi'i".

Imam Shafi'i (ra) dedicated his entire life to the service of religion. At the age of fifty-four (54), he suffered from a stomach ailment and went to the absolute Creator after offering Maghrib prayer on the last day of Rajab al-Murajab. He passed away in 204AH, according to 820AD. He was bathed by Musahib Muzni (ra), and his burial took place in the graveyard of Bani Zahar. His mausoleum is in Cairo, Egypt.

Muzni (ra) says that when Imam Shafi'i (ra) was suffering from death, I attended his service and asked him? What is your status? He spoke! It is the time of separation from the world, travel, and separation from friends; the cup of death wants to appear, and the results of actions are about to come. Soon, there will be attendance in the court of Allah Ta'ala. Who knows whether my soul will go to heaven where I congratulate him or to the fire where I condole him? Then he began to cry, and he kept reciting this verse again and again in a state of ecstasy:

تَعَاظِبُنِي ذُنُوبِي فَلَيْسَ قَرْنَتَهُ

بِعَفْوِكَ زِيَّ كَانِ عَفْوُكَ اعْظَمًا

My sins are great, but I look to Your mercy, so it seems far more than mine. (Marqat al-Mufatih: Mulla Ali Qari)

Musnad of Imam Shafi'i

This is a collection of hadiths that Imam Shafi'i (ra) narrated to his students. Among the hadiths that Abu Abbas Muhammad bin Yaqub al-Asim (ra) had heard from Rabi bin Sulaiman Moradi (ra) and collected them for "Kitab al-Umm and Kitab al-Mabsut." He has been collected in one place

and named "Musnad Imam Shafi'i." Rabi bin Sulaiman Moradi (ra), who is a student of Imam Shafi'i (ra), heard all the hadiths from Imam Shafi'i (ra). Only the four hadiths of the first part have been narrated by Imam Shafi'i (ra) through Bayti.

10 - Imam Ahmed bin Hanbal (ra)

His name is Ahmed, and his surname is Abu Abdullah. His ancestry is like this: Ahmad bin Hanbal bin Hilal bin Asadullah al-Zahli al-Shibani al-Marozzi al-Baghdadi. He was born in Rabi al-Awwal 164AH in Baghdad.

After completing his primary education, he focused on the art of Hadith, and at the age of fifteen, he entered the service of the famous Sheikh Haitham (ra) of Baghdad. Abdullah bin Mubarak (ra) also visited Baghdad in the same year. When Imam Ahmed bin Hanbal (ra) learned of it, he went to meet him. But when he reached there, Abdullah bin Mubarak (ra) had gone to Tartus, and then he died there two years later.

He continued to study from Ustad Haitham (ra). When he passed away, he went to other cities, including Makkah, Madinah, Kufa, Basra, Syria, and Yemen, and listened to hadiths from the Mashaikh of the island.

Imam Ahmad bin Hanbal (ra) is his time's agreed Imam and Jalil-ul-Qadr. Ali bin Al-Mudaini (ra) says that Allah Ta'ala bestowed honour on the religion through two persons, one from Syedna Abu Bakr Siddique (RA) at the time of Fitnah apostasy and the other from Imam Ahmad bin Hanbal (ra) at the time of Fitnah Khalq-e-Qur'an.

He benefited from numerous teachers, including the famous Shaykhs such as Bishr bin Mufazl, Ismail bin Alaih, Sufyan bin Ayaina, Jarir bin Abdul Majeed, Yahya bin Saeed Al-Qattan, Abu Dawud Tayalsi, Abdullah bin Namir, Abd al-

Razzaq, Ali bin Ayash Homsî, Imam Shafi'i and Mutamar bin Sulaiman (ra). He also listened to hadith from Abu Waleed, Waki bin Jarrah, Yahya bin Adam, and Yazid bin Haroon. Qutaiba bin Daumaa, Dawud bin Amr, and Khalaf bin Hisham (ra) are among the great people of his time who heard the hadith from him. Among his contemporaries who listened to the hadith from him were Ahmad bin Abi Hawari (ra), Yahya bin Moin (ra), Ali bin Al-Mudaini (ra), Husayn bin Mansoor (ra), Ziyad bin Ayyub (ra), Rahim (ra), Abu Qudama Sarkhsi (ra), and Muhammad. Bin Rafi' (ra) and Muhammad bin Yahya bin Abi Samina (ra) are included.

Imam Ahmad bin Hanbal (ra) faced many difficulties and hardships in acquiring knowledge. During the reign of Mamun Rashid, he was banned from teaching and giving fatwas. He also had to bear the hardships of imprisonment, but his dedication and passion for knowledge did not diminish. He is Imam al-Muhadeseen. He had numerous students, some famous: Imam Bukhari, Imam Muslim, Imam Abu Dawud, Aswad bin Amir, Shahzan, and Ibn Mahdi. His two sons, Abdullah and Salih, and besides them, Abu Bakr Ashram, Harb Karmani, Baqi bin Mukhallid, Hanbal bin Ishaq, and Shaheen bin Sumida Maimooni (ra) also heard the hadith from him.

Imam Abu Dawud Sijistani (ra) says I used two hundred scholars, but no one like Imam Ahmad bin Hanbal (ra). He never spoke in general terms. Whenever we talked, some academic problem was the topic. Similarly, Hafiz Abu Zareah (ra) says that Imam Ahmad (ra) was not second to himself in science and art. Qutaiba bin Saeed (ra) says that if Imam Ahmad bin Hanbal (ra) had been in the time of Imam

Malik (ra), Sufyan Thori (ra), and Imam Uzai (ra), he would have been ahead of them in knowledge and grace. Ishaq Bin Rahawiya (ra) says that if Imam Ahmad Bin Hanbal (ra) had not sacrificed for the sake of Islam, Islam would not have been in our hearts today.

Imam Ahmed bin Hanbal (ra) considered the “Asar-e-Sahabah” as evidence and Sanad for himself. He believed that the Companions of the Prophet (ﷺ) are the bright stars of the sky of guidance, and it is necessary for the Ummah to follow them. He is with Imam-e-Azam Abu Hanifa (ra) in accepting the words of the Sahabi as proof. Just like Imam Abu Hanifah (ra), Imam Ahmad bin Hanbal's (ra) position is the same that weak hadith should be preceded by his speculation (Qiyas) and ijtiḥad. It is not correct to completely ignore weak hadith. When a Sahih Hadith is not found on a subject, the weak Hadith should be taken. Imam-e-Azam Abu Hanifa (ra) and Imam Ahmad bin Hanbal (ra) have the same school of thought.

Imam Ahmed bin Hanbal (ra) often lived in poverty. Once there was nothing to eat, he had to pawn his shoes to buy bread. When Imam Abd al-Razzaq (ra) found out, he tried to give him some money, but his pride refused to accept it, and he met his needs by working hard. (Haliyah Auliya: Abu Naeem)

Hasan bin Abdul Aziz (ra) inherited one hundred thousand dinars. He presented him with 3,000 dinars and said that this wealth was halal and that he should take advantage of it and spend it on his family and friends. But he returned it, saying that I don't need them.

Despite his academic and teaching engagements, he remained steadfast in his worship of Allah. He used to recite three hundred Nawafil in one day and night. When he was fifty-six (56) years old, the problem of creating the Qur'an began. If he resisted, he was imprisoned and flogged daily. Even in this condition, he recited one and a half hundred Nawafil. He used to finish a Qur'an in seven nights in Nawafil. He used to spend most of his time in the masjid. He used to be full of love for the Messenger of Allah ﷺ and used to say that if someone's heart is empty of love for the Prophet ﷺ, then he has no faith. Imam Ahmad (ra) was famous in the divine court and responded to prayers. People would often come to his service for worship.

Fitnah Khalq Al-Qur'an

In 212AH, the Abbasid Caliph Mamun Rashid expressed the abominable belief of "Khalq Al-Qur'an" and continued to spread this belief with the support of the scholars of the Mu'tazila sect. In 217AH, Mamun Rashid wrote to his deputy Ishaq bin Ibrahim that Allah Almighty says in the Qur'an:

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٣﴾

(Surah Al-Zukhruf: 3)

Verily, we have made it a Qur'an in Arabic that you may be able to understand (its meanings and its admonitions).

In this verse, Allah Ta'ala has declared the Qur'an to be false, and what is wrong is a creation. Therefore, he believes in the Qur'an's creation. His belief is a denial of the clear text of the Holy Qur'an. Gather Baghdad's scholars and leading people and present this faith to them. Allow the one who agrees to write the answers for those who don't and send them to me. Many leading people fell into this temptation, and many people accepted the belief of "Khalq-e-Qur'an" to save their lives. When Imam Ahmed bin Hanbal (ra) was asked, he said! I know nothing else except that the Qur'an is the word of Allah. Qazi Ishaq bin Ibrahim wrote and sent this answer to Mamun Rashid. Mamun Rasheed wrote in reply that the person who does not conform to the belief in the creation of the Qur'an should stop teaching the Iftah.

After some time, Mamun Rashid wrote to the Qazi of Baghdad, ordering the imprisonment of those who did not conform to the creed of the Qur'an and their handover to the army. If they acknowledge the creation of the Qur'an, then it is OK; otherwise, kill them. Feared by this threat, all the scholars except Imam Ahmad bin Hanbal (ra), Muhammad bin Nuh (ra), and Quwariri (ra) accepted the creation of the Qur'an. Imam Ahmad bin Hanbal (ra) was imprisoned and sent to Mamun at the Qazi's order. But before Ma'mun raised his sword against him, Allah destroyed his life.

(History of the Caliphs: Allama Jalaluddin Sayuti ra)

Ahmad bin Ghassan (ra), the disciple of Imam Ahmad bin Hanbal (ra), says that on the order of the Caliph, Imam Ahmad (ra) and I were being arrested and taken to him. On

the way, the news reached Imam Ahmad bin Hanbal (ra) that Caliph Mamun Rashid had sworn that if Ahmad bin Hanbal (ra) did not acknowledge the creation of the Qur'an, then he would beat him and his disciples to death. At that time, Imam Ahmad bin Hanbal (ra) raised his head towards the sky and spoke! O Allah! Today, this Fajar even dared to challenge your saints. If your Qur'an is uncreated, then remove this hardship from us. A third of the night had just passed when the soldiers came running and spoke. O Abu Abdullah! You are indeed true, and the Qur'an is uncreated. By Allah! Caliph Mamun died.

(Haliyah Al-Auliya; Hafiz Abu Naeem)

218AH Mamun Rashid died, and his brother Mutasim Ballah bin Harun Rashid took over the government. Like Ma'mun, Mutasim was also a supporter of this belief. At first, he tried to persuade Imam Sahib (ra) to this faith with various pretexts, but when Imam Sahib (ra) disagreed, he called Imam Ahmad bin Hanbal (ra) to his court in 220AH. Imam Sahib had become very weak; he was 56 years old. But his nerves were as strong as steel, and he was as hard as rock. Khalifa had a long discussion with him. Imam Ahmad's (ra) main point was that the Qur'an is *Allah's word* and an attribute of Allah. The Caliph did not answer the arguments presented by Imam Sahib (ra) to the Caliph. The Mu'tazila Qazi of that time and his followers said that we issue a fatwa that the blood of this person is permissible for you. You kill him. The Caliph called the executioner and told him to flog the body of Ahmad bin Hanbal (ra). When one executioner was tired of whipping, another fresh executioner would be called, then he would be beaten, and Imam Ahmad bin

Hanbal (ra) would receive severe whipping and testify that the Qur'an is the word of Allah.

After the trial of the creation of the Qur'an, he lived for twenty-one years and continued to bless people with the words of religion. The agony and pain caused by whipping remained with him till the end of his life. But he did not let any shortfalls occur in his prayers and rituals. Similarly, the teaching and learning process was never interrupted. He passed away at the age of 77 years during the reign of Wasiq Ballah, the son of Caliph Mutasim Ballah, in 241AH, corresponding to 855AD. (Marqat: Mulla Ali Qari)

About 800,000 people and about 60,000 women participated in Imam Ahmad bin Hanbal's (ra) funeral prayer.

Marwazi (ra) says that after the departure of Imam Ahmad bin Hanbal (ra), I saw in a dream that he was wearing two green robes, and on his feet, there were two shiny golden sandals with green emerald straps on his head. There was a jewelled crown, and he walked with great grace.

I asked! O Abu Abdullah! What a trick this is. He spoke! This is the trick of the Lord of Heaven. Then I asked, O beloved of Allah! How is that crown on your head? He spoke! Allah forgave me and admitted me to His paradise, placed a crown on my head, made me see Him, and said, O Ahmed! This is the reward for saying, "The Qur'an is the word of Allah, the uncreated" (القرآن كلام الله غير مخلوق).

(Holiya al-Auliya: Hafiz Abu Naeem)

His publications are:

- 1- مسند احمد
- 2- كتاب الزهد
- 3- الناسخ والمنسوخ
- 4- المنسلک الكبير
- 5- المنسلک الصغير
- 6- كتاب حديث شعبه
- 7- فضائل الصحابه
- 8- مناقب الصديق والحسين
- 9- كتاب الاشر به

He also authored a commentary book on the Quran.

Musnad Ahmad

The most famous work of Imam Ahmad bin Hanbal (ra) is "Musnad Ahmad." Which was regularly arranged by his son Abdullah. This Musnad is a collection of eighteen Musnads containing forty thousand hadiths. This book includes the following documents:

Musnad of Ashra Mubashera, Musnad of Ahl al-Bayt-e-Nabawi, Musnad of Ibn Masud, Musnad of Abdullah bin Umar, Musnad of Abdullah bin Amr bin As and Abi Ramtha,

Musnad of Hazrat Abbas and his sons, Musnad of Abdullah bin Abbas, Musnad Abu Hurairah, Musnad Anas bin Malik, Musnad Abu Saeed Al-Khudri, may Allah be pleased with her, Musnad Jabir bin Abdullah may Allah be pleased with her, Musnad Al-Maqian, Musnad Madanian, Musnad Kufiyen, Musnad Al-Basri, Musnad Shamian, Musnad Ansar, Musnad Ayesha, along with Musnad al-Nisa. All these Masanid have been collected and divided into 172 parts. This division was made by Hasan bin Ali Ibn al-Mazhab (ra).

Imam Sahib selected these hadiths from seven and a half million and, according to Abu Zareah (ra), from ten million hadiths. Imam Ahmed bin Hanbal (ra) was a great Hafiz of Hadith, and he memorized one million hadiths by word of mouth. Regarding this Musnad, Imam Sahib said that it should be considered a standard and a reference, and any hadith not in it should be considered unauthentic.

11. Hazrat Alqamah bin Qais Nakhai (ra)

Name: Alqamah

Surname: Abu Shibli

He was the maternal uncle of the famous Muhadeseen Ibrahim Nakhai (ra) and the uncle of Aswad bin Yazid (ra).

Genealogy: Alqamah bin Qays bin Abdullah bin Malik bin Alqamah bin Salaman bin Kaheel bin Bakr bin Auf bin Nakha bin Mudlej. He resided in Kufa.

He was born during the reign of the Messenger of Allah ﷺ, but when he reached the age of understanding, the Messenger of Allah ﷺ had passed away, so he could not have the honour of meeting him. He benefited from great Companions including Hazrat Umar Farooq (RA), Hazrat Usman Ghani (RA), Hazrat Ali Murtaza (RA), Abdullah bin Masood (RA), Huzaifah Bin Yaman (RA), Salman Farsi (RA), Abu Masood Badri (RA), Hazrat Abu Darda (RA), Hazrat Abu Ayub Ansari (RA) and other companions were included. He has also quoted hadiths from all these Companions.

He was considered one of Hazrat Abdullah bin Masoud's (RA) extraordinary disciples. Hazrat Abdullah Bin Masoud (RA) used to say that the knowledge of Alqamah (ra) is not less than my knowledge.

Imam Aswad Bin Yazid (ra) says that Hazrat Abdullah Bin Masoud (RA) taught Alqamah Bin Qais (ra) the same way he led the Holy Qur'an. He had perfect knowledge of

jurisprudence. All Muhadeseen agree about Hazrat Alqamah's (ra) academic achievements.

Hazrat Alqamah (ra) was distinguished in the knowledge of Hadith. It is said about his memory that what he heard once was preserved in the pages of a book. He says that the hadiths I heard in my youth, I read in my old age as if they were written on paper. Along with this rare memory, he had the privilege of learning from the great Companions.

Historian Ibn Sa'd (ra) remembered him as having many hadiths, and Hafiz al-Dhahabi (ra) as an excellent imam. In jurisprudence, he is considered the successor of Hazrat Abdullah bin Masoud (RA). Hazrat Alqamah's (ra) academic excellence was so profound that some of the Companions also benefited from him, which is a matter of great honour for a follower (Tabai).

His habits and traits were similar to those of Hazrat Abdullah Bin Masoud (RA). This similarity was not only in form and appearance but also in worship, actions, piety, and recitation of the Holy Quran. He used to finish the Quran in six days. Sometimes, he used to complete the Quran in one night.

Muhaddith Ibrahim Nakhai (ra) says that once Imam Alqamah (ra) went to Makkah after the Isha prayer, he started the Tawaf of the Kaaba and continued to perform it until morning, during which time he continued reciting the Holy Quran and completed the Tawaf of the entire Qur'an until morning.

In 32AH, Hazrat Ameer Muawiya's (RA) army went to Constantinople for Jihad for the sake of Allah. He also went in it. Many of the great Companions and Tabeyien-e-Azam participated in this army because the Messenger of Allah ﷺ

had made special prayers for it. Historians write that the women also participated in this army. Hazrat Alqamah (ra) also participated in the battle of Safin, in which his brother was martyred.

He lived far away from fame and fortune. He refused to sit on the Masnad of Hazrat Abdullah bin Masoud (RA) to avoid this fame. He strictly avoided meeting nobles and lords of the kingdom. He used to organize prayers and read a lot of Nawafil.

He died in Kufa in 62AH, according to 681AD. After hearing the news of his departure, Hazrat Abdullah bin Abbas (RA) said! Today, the patron of knowledge has passed away. At the time of his death, he had made a will that I should be taught the Kalima Tayyaba at the last moment. So that the last word from my tongue will come out

" لا اله الا الله وحده لا شريك له "

No one should be informed of my death; the burial should be hastened. Interfering women should be kept away.

(Tabqat Ibn Saad: 95/6)

12. Masruq bin Ajda (Abdul Rahman) (ra)

His full name is Masruq bin Ajda (Abdur Rahman). His genealogy is as follows: Masruq bin Ajda' bin Malik bin Umaiyah bin Abdullah bin Mara' bin Sulaiman bin Muammar bin Harith bin Said bin Abdullah bin Wadaah bin Amr bin Amir bin Nasikh bin Hamdan al-Kufi. His surname is Abu Aisha.

Once Hazrat Masruq (ra) met Hazrat Umar (RA), and he asked! Who are you? He spoke! Masruq bin Ajda. Hazrat Omar (RA) said! Ajad is the name of Satan. From today, you are Masruq bin Abdul Rahman (ra). Since then, Masruq (ra) used to write and say his father's name as Abdur Rahman.

He acquired the knowledge of the Qur'an and Hadith from Hazrat Abdullah bin Masood (RA), Hazrat Umar Farooq (RA), Hazrat Ali Al Murtaza (RA), Abdullah Bin Amr (RA), Ubayd Bin Umair (RA), Hazrat Muaz bin Jabal (RA) and Hazrat Abiy Bin Ka'b (RA). He has the privilege of praying behind Hazrat Abu Bakr Siddiq (RA). Hazrat Aisha Siddiqa (RA), the mother of the believers, made him her son.

Hazrat Masruq (ra), along with his three brothers Abdullah, Abu Bakr, and Nishar, participated in the battle of Qadisiya in which his brother was martyred. He was seriously injured, and his head was injured.

He used to wear a ring engraved with "Bismillah ur ur-Rahman ur-Rahim". He took no side in the wars between Hazrat Ali (RA) and Hazrat Ameer Muawiya (RA).

Khalid bin Usaid sent thirty thousand dirhams to Masruq (ra). Masruq (ra) refused to accept them. His companions

said you should take it, be kind, and give him charity. But still, he did not get it.

He once advised a Qari that you are the chosen Qari and the nation's leader. Your adornment is the adornment of the country, and your defect is the defect of the nation. So never complain about poverty and long life.

When he met Hazrat Saeed bin Jubair (ra), he said! It is enough for a man to be a scholar that he fears Allah, and for him to be ignorant, it is enough that he considers his actions to be good. He used to say that a man must be alone, sometimes remember his sins and seek forgiveness.

Once he recommended someone, he brought a gift when he was done. He got angry at him and returned the gift.

It is narrated from Qasim (ra) that he was a Qazi and did not take the salary of the post of judge. He used to say that I would rather make the right decision than be on the battlefield for a year. Imam Shaabi (ra) says Masruq (ra) knew more about fatwa than Qazi Shareeh. Qazi Shareeh used to consult him. Masruq (ra) was instrumental in organizing the Sunnah. He used to say that I have no hope of any deed except this deed, that it will get me out of the fire of hell.

Abu Wail (ra) says! When the time of Masruq's (ra) death approached, he said! O Allah! Let me die in the condition that was the condition of the Messenger of Allah (ﷺ), Abu Bakr (RA) and Umar (RA). By Allah! I have not left any dirhams or dinars with anyone except this sword. To arrange the funeral for the same amount. Imam Shaabi (ra) says that when I reached Masruq (ra) at the time of his death, he had

not left any wealth equal to the value of the shroud. He passed away in Wasit (Iran).

Among the elders who benefited from his knowledge are the jurists of Iraq, Imam Ibrahim Nakhai (ra), Allama Shaabi (ra), Abu Al-Dhaha (ra), Abu Ishaq (ra), and many others.

He died in 63AH.

13. Hazrat Aswad bin Yazid Nakhai (ra)

He was the nephew of Hazrat Alqamah (ra) and was among the extraordinary students of Hazrat Abdullah bin Masoud (RA). He was very pious and possessed knowledge and grace. He used to read Nawafil (prayers) very often and fast all year round, except on Makruh days. He performed the eighty Hajj and Umrah. Once, there was a drought during the reign of Hazrat Ameer Mu'awiya (RA), so he held the arm of Hazrat Aswad bin Yazid (ra) and prayed through him, and it rained at that time.

Hafiz Dhahabi (ra) remembered him with titles like Imam, Fqih, Zahid, Abid, and Scholar of Kufa. Imam Nawī (ra) writes that all scholars acknowledge his greatness. He had the privilege of being in the company of many companions. Among the Companions whom he has narrated hadiths are Syedna Abu Bakr Siddiq (RA), Hazrat Umar (RA), Hazrat Ali (RA), Hazrat Aisha Siddiqā (RA), including Hazrat Abu Musa al-Ashari (RA).

His nephew Muhaddith Ibrahim Nakhai (ra), his brother Imam Abdul Rahman bin Yazid (ra), and his uncle Hazrat Alqamah bin Qais (ra) were bright lights of the sky of knowledge. All these elders are counted among the teachers of Imam Azam Abu Hanifa (ra).

Muhaddith Ibn Habban (ra) says that Imam Aswad bin Yazid (ra) is the jurist of the Ummah. Hafiz al-Dhahabi (ra) and Hafiz Ibn Hajar Asqalani (ra) recognized his knowledge of hadith and jurisprudence. He is perfect in knowledge and has a distinguished position in asceticism, piety, worship, and austerity. He used to pray 700 Nawafil rakats in one day and night. He used to perform obligatory prayers early. Cold,

heat, travel, health, and illness did not affect his routine. If he was ever travelling in dense forests, and when it was time for prayer, he would get down from his horse and pray there. He used to say that I was doing my work, and the beasts would do their work. He used to fast frequently. He did not skip fast, even in severe weather. Even an eye was lost due to his extraordinary austerity. When people used to tell him not to put his body through so much effort, he used to say. I don't find it laborious, but I feel relief from it.

He had great taste and passion in Hajj and Ziarat-e-Baitullah. The number of times he has performed Hajj and Umrah indicates that he has not missed Hajj in any year. In Makkah, most of his time was spent in circumambulation. A person who does not perform Hajj despite being able to do it does not participate in his funeral. His daily routine was reciting the Qur'an, which doubled during the holy month of Ramadan. He used to finish the Quran in two rakats in one night. This routine of reciting the Qur'an continued even in the final stages of death. He kept repeating the Qur'an with the help of his nephew, Imam Ibrahim Nakhai (ra), in the pain of Sakrat. This was the last act of his life.

He died in Kufa in 75 AH, corresponding to 694 AD.

14. Hazrat Urwa bin Zubair (ra)

His name was Urwa bin Zubair (ra), and his surname was Abu Abdullah. He had a massive house in Medina. His genealogy is as follows: Urwa bin Zubair bin Awam bin Khuwaylid bin Asad bin Abd al-Uzza bin Qusay bin Kalab.

He was born in the last year of the Caliphate of Hazrat Umar Farooq (RA) in 23AH. His family was considered high and Ashraf in Arabia. His two brothers, Abdullah bin Zubair (RA) and Musab bin Zubair (RA), had the honour of being companions and messengers. His father, Hazrat Zubair bin Awam (RA), is among the Companions of the Prophet (ﷺ) who were given the good news of Paradise in this world, "Ashra Mubashirah." He was awarded the title of "Naqeeb-e-Rasulullah." His mother, Hazrat Asma (RA), was the eldest daughter of Hazrat Abu Bakr Siddique (RA), who was given the title of "Zaat-e-Nataqeen." His maternal grandfather was Hazrat Abu Bakr Siddique (RA), and his Paternal grandmother was Hazrat Safia bint Abdul Muttalib (RA), who was the aunt of Rasool Allah (ﷺ). His aunt was Umme al-Momineen Hazrat Syeda Aisha Siddiqa (RA). Very few people have been blessed with the family honour and respect that you had.

Urwa bin Zubair (ra), once in his childhood, prayed this duaa in the House of Kaaba: O Allah! May I become a practical scholar, many people learn from me the Book of Allah and the Sunnah of the Messenger of Allah (ﷺ) and the rulings of the religion, and may I receive the reward of Paradise in the Hereafter with the pleasure of Allah. He got busy with the work of learning the religion, preaching, serving the

companions of the Messenger of Allah (ﷺ), and listening to the commands of the faith and the blessed hadiths of the Messenger of Allah (ﷺ). He was a multi-talented hadith, Saqqah, Mamun, Hafiz, Faqeeh, and Muhaddith.

The gatherings of the Companions he used to attend and from whom he has narrated hadiths include his father Zubair bin Awam, Hazrat Ali bin Abi Talib, Abdul Rahman bin Awf, Zayd bin Thabit, Abu Ayyub Ansari, Osama bin Zayd, Saeed bin Zayd, Abu Hurairah, Abdullah bin Abbas, Abdullah bin Arqam, Abdullah bin Umar, Abdullah bin Amr bin Al-Aas, Abdullah bin Zubair, Masoor bin Mukharma (ra). Numan bin Bashir (ra) and especially his aunt, Umme al-Mominin Hazrat Aisha Siddiqah (Allah bless peace on all of them). He was counted among the jurisprudents of Medina. At that time, in the Islamic world, the seven scholars of Madinah were called "Fiqh Saba" whose fatwas were enforced in the entire Islamic world.

Their names are as follows:

1. Ubaidullah bin Abdullah (ra)
2. Urwa bin Zubair (ra)
3. Qasim bin Muhammad bin Abi Bakr (ra)
4. Saeed bin Musayyab (ra)
5. Abu Bakr bin Abdul Rahman al-Khazumi (ra)
6. Sulaiman bin Yasar (ra)
7. Kharja bin Zaid (ra)

Hazrat Urwa bin Zubair's (ra) personal life was pure and practical. He fasted frequently, spending most of the night in

prayer. The mention of Allah was always on his tongue. Recitation of the Qur'an was his daily routine. He used to finish the Qur'an in four days. He was very generous and used to do a lot of charity. He had a large garden in Madinah with various fruit trees, and when the fruit was ripe, he would open it to ordinary people. The people of the city and the surrounding areas used to pluck the fruits and carry them away. He had a light mustache and wore expensive clothes. He used black dye. Abdullah bin Hasan (ra) says that Urwa bin Zubair (ra) and Ali bin Hussain (Imam Zain al-Abidin ra) used to sit together in the Prophet's Masjid.

He was Khalifa Umar bin Abdul Aziz's special adviser. Khalifa Waleed bin Abd al-Mulk also consulted him. When he visited Syria, the people gave him a wonderful welcome and heard hadiths of the Messenger of Allah ﷺ from him. There used to be a crowd of scholars to get the narrations that Hazrat Urwa bin Zubair (ra) had received from the Companions of the Prophet (ﷺ) and especially from his aunt, Umme al-Mominin Hazrat Aisha Siddiqah (RA).

When his last time came, he was fasting. When the state of Sakrat occurred, his family tried to give him water, but he refused and became dear to Allah in that state of fasting. (Omar Mubarak) The age was seventy-one (71) years. He passed away on Friday at 91AH. The year of his death is written in Tabqat Ibn Saad 94AH. He died on his agricultural land near Al-Fara.

15. Imam Saeed bin Musayyab (ra)

Imam Saeed bin Musayyab (ra) is a Jalil-ul-Qadr Tabai. His surname was Abu Muhammad. His father, Musab bin Ahzen, belonged to the Banu Makhzoom tribe of Quraish. He has a high place in the knowledge of Hadith. Apart from this, he is considered an Imam of people in piety and purity, asceticism, and contentment. His father, Musayyab, and grandfather, Ahzan, are both Sahabi Rasool.

Saeed bin Musayyab (ra) was born in 17AH in the Caliphate of Umar Farooq (RA). He found the age of great companions and used them academically and practically. He was staying in the city of Kufa.

Hazrat Uthman Ghani (RA), Zaid bin Thabit (RA), Saad bin Abi Waqqas (RA), Abu Hurairah (RA), Abdullah bin Abbas (RA), Abdullah bin Umar (RA) and Umme al-Momineen Hazrat Ayesha Siddiqa (RA) are among the Companions from whom he read hadiths. Hazrat Abdullah bin Umar (RA) gave him a certificate as a mufti. Hazrat Qatadah bin Damamah (ra) says I have not seen a more excellent scholar than Saeed bin Musayyab (ra).

He is counted among the great followers; he was among the jurists of Madinah. All scholars agree on his academic excellence and majesty. He spoke the truth fearlessly and was not afraid of any ruler. He used to point out the intemperance and injustice of the Banu Umayyad rulers. He had to be flogged for this truth.

Hazrat Saeed bin Musayyab (ra) was very worshipful. He used to read Nawafil till Fajr, which sometimes caused his feet to swell. He performed more than fifty Hajj. Recitation

of the Holy Quran was a daily routine. The Messenger of Allah (ﷺ) was very considerate of literature in narrating hadiths. He never recited Hadith while lying down or walking. He was the example of the Companions of the Prophet (ﷺ) in morals and habits.

He did not like to interact with rulers and people of the world. He disagreed with the caliphate of Hazrat Abdullah bin Zubair (RA). He also refused to swear allegiance to Waleed and Sulaiman during the reign of Abdul Malik bin Marwan, as a result of which he suffered greatly.

Ibn Imad Hanbali (ra) writes that he had all the perfections of hadith and commentary, jurisprudence, asceticism, piety, knowledge, and practice. He was so fond of collecting hadiths that he travelled for several days to obtain each one. Wherever it was known that the Companions of the Prophet (ﷺ) were narrating Hadith here, he would immediately get ready to travel there.

Hazrat Saeed bin Musayyab (ra) was the son-in-law of Hazrat Abu Hurairah (RA), so he was well-influenced by his scholarly and practical company. Imam Ahmed bin Hanbal (ra) also gives the status of sahih hadiths to the messages of Hazrat Saeed bin Musayyab (ra). Ahadith Mursalat refers to those Ahadith that the Tabai narrates from the Companions of the Messenger of Allah (ﷺ). Such a hadith is called Mursal. Muhadeseen here has a source of Hadith Hujjat. Imam Qatadah (ra) says I have not found anyone more knowledgeable about Halal and Haram than Saeed Bin Musayyab (ra). Ali bin Al-Mudaini (ra) used to say that it was enough for Saeed bin Musayyab (ra) to say that there is

a Sunnah in this matter. He had an extensive collection of hadith.

He was naturally peaceful and courageous. He was a great devotee, ascetic and pious. Ibn Habban (ra) says that Ibn Musayyab (ra) held a prominent position among followers (Tabeyien) because of his virtues of jurisprudence, hadith, piety, asceticism, worship, and austerity. He used to judge himself. He fasted frequently and performed Hajj.

When a Muhaddith like Hazrat Hasan Basri (ra) had doubts about a matter, he used to write to Saeed bin Musayyab (ra) to seek clarification. Sometimes, he used to issue fatwas in the presence of the Companions.

Hazrat Saeed bin Musayyab (ra) used to dye his beard with henna in his last years. The mustache was sometimes thin and sometimes thick. The clothes were fine and white. The turban was occasionally black and sometimes white. He used to wear pyjamas. If he heard someone's lousy name, he used to change it. He mostly lived a life of austerity.

Hazrat Saeed bin Musayyab (ra) died in 94AH. In some narrations, 91AH and 93AH are also written.

16. Abu Al-Aliya Al-Riyahi (ra)

His name is Rafi bin Mehran, and his surname is Abul Aliya. He was the slave of a woman from the Banu Riyah tribe of Banu Tamim. That is why he is called Riyahi.

He found both Jahiliya and Islam. But he was deprived of the honour of Islam during the time of the Prophet (ﷺ). He accepted Islam two years after the death of the Messenger of Allah (ﷺ).

According to narrations, even after accepting Islam, he continued to live as an enslaved person for a long time, and then his mistress freed him. He read the Holy Qur'an from the distinguished Companions (RA) and got the hadith. Countless students received the grace of knowledge of Hadith from him. He was a great scholar of the Quran. Abu Bakr bin Dawud (ra) says that after the Sahabah, there was no scholar of the Qur'an more than Abu Aliya Riyahi (ra). He learned the knowledge of Hadith from the great Companions. Ibn Saad (ra) has written many hadiths to him. He was cautious in extracting hadith. He had a collection of hadiths compiled on jurisprudential chapters. He was also fond of poetry.

His Companions respected him a lot because of his academic excellence. Hazrat Ibn Abbas (RA) used to sit on the throne with him. He was highly religious and knowledgeable. They used to recite the Quran frequently. He was very generous.

Ibn Saad (ra) has written that he had bequeathed his property to be dedicated to Allah's way. He was straightforward.

Biographies of Muhadeseen

During his time, there was a war between two groups of Muslims, but he did not take part in any of them.

He died in 93AH.

17. Imam Saeed bin Jubair (ra)

Hazrat Saeed bin Jubair (ra) was an Abyssinian Muslim. He came and settled in Arabia. He was a slave of Banu Dalbah bin Harith Asadi. He was Asadi, according to the villa. His surname was Abu Abdullah. He had a robust and influential body, fit limbs, intelligence and health, an alert mind, pure nature, morality, and character, and was Muhaddith, a pious and religious scholar. Despite being of Abyssinian descent, he was fair-skinned, tall, and dignified.

He strongly felt that Allah can be reached only through knowledge and action. Paradise is obtained only by purity and avoidance of sins. He found the age of great companions and made full use of them. Among the Companions from whom he acquired the knowledge of the Qur'an and Hadith were Hazrat Abu Saeed Khudri (RA), Adi Ibn Hatim (RA), Abu Musa Al-Ashari (RA), Abu Hurairah (RA), Abdullah Bin Umar (RA), and Umme Al-Momineen Hazrat Syeda Aisha Siddiqah (RA). His special teacher was Hazrat Abdullah bin Abbas (RA).

Mujahid (ra) says that Ibn Abbas (RA) said to Saeed bin Jubair (ra) that he should recite hadiths. Saeed (ra) submitted that I! And recite hadiths in his presence. It was like lighting a lamp in front of the sun. Hazrat Ibn Abbas (RA) said! No! Listen, it is the blessing of Allah that you narrate hadiths before me. If you convey it correctly, then it is okay. In this way, Saeed bin Jubair (ra) received the authority of Hazrat Abdullah bin Abbas (RA) in all these hadiths.

Imam Nawī (ra) says that Saeed (ra) was one of the great Imams. Imam Dhahabi (ra) says he was one of the equals and followers (Tabai) of the great Imams in Tafsir, Hadith,

Jurisprudence, asceticism and worship, morals and holiness, and all the perfections and attributes.

Hasan bin Muslim (ra) says that Saeed bin Jubair (ra) used to ask Hazrat Ibn Abbas (RA) so many questions before he became blind that he could not write them. When he became blind, Saeed (ra) wrote down all the Masail. When Hazrat Ibn Abbas (RA) became blind, he used to ask him about any Masail, and he would say, "Ask Saeed Bin Jubair (ra); you don't need to come to me." Hazrat Saeed bin Jubair (ra) had a solid memory.

If the people of Kufa disagreed on any issue, Saeed bin Jubair (ra) would write it down and then ask Hazrat Abdullah bin Umar (RA). He had very sound knowledge. Once, a problem with duties came to Hazrat Ibn Umar (RA). He asked the questioner, "Go to Ibn Jubair (ra). He knows more about arithmetic than I do."

Saeed Bin Jubair (ra) had a ring with the inscription

"عزري واقتدر". My Lord honoured me and gave me power. But later, he deleted it at the request of Hazrat Ibn Umar (RA). He used to say that I like narrating hadith more than taking it with me to the grave.

Saeed bin Jubair (ra) learned the knowledge of the interpretation of the Qur'an and the hadiths of the Prophet ﷺ from the Companions. About him, Imam Ahmad bin Hanbal (ra) says that no scholar on the face of the earth needs his knowledge and understanding. Hazrat Saeed bin Jubair (ra) travelled to different Islamic countries to acquire knowledge. After gaining knowledge, he stayed in Kufa, making it the center of his teaching.

He used to recite the Holy Quran very cheerfully. After Fajr, he used to engage in dhikr and think till dawn. After that, teaching continued till noon. He visited Haram Sharif twice a year, once for Hajj and once for Umrah. Whenever he visited Makkah, a large number of scholars and jurists used to attend his academic gatherings. He used to say that the name of obeying Allah Ta'ala is Zikr Allah, and whoever disobeyed him became heedless. Hammad (ra) says that Saeed bin Jubair (ra) finished the entire Qur'an in one Rakat in the Kaaba. He used to do Majlis of Dhikr and teach after Fajr and Asr.

It is narrated from Abu Hashim (ra) that Saeed bin Jubair (ra) used to increase his prayers on Fridays. He used to hate talking during the Friday sermon. He considered backbiting and listening very bad and strictly avoided them.

During the days when Sheikh Saeed bin Jubair (ra) was staying in Kufa, Hajjaj bin Yusuf was the governor of Iraq. He used to do everything that worldly rulers did to maintain his power. In those days, chaos arose in the country. There was a mutiny in the army. States began to declare their independence. Hazrat Abdullah bin Zubair (RA) had announced his caliphate in Makkah and Madinah. Umayyad Caliph Abd al-Mulk bin Marwan ordered his governor, Hajjaj bin Yusuf, to attack Makkah and arrest Hazrat Abdullah bin Zubair (RA), dead or alive, to suppress the unrest. This man sent the army to attack Makkah Mukaramah. Hazrat Abdullah bin Zubair (RA) was martyred while fighting with Hajjaj bin Yusuf. Abdul Malik bin Marwan captured the entire Islamic empire. He again announced to take allegiance from everyone. The people were shocked, so the majority accepted his allegiance, and

many who did not want to pledge allegiance went into hiding.

Disagreeing with Hajjaj bin Yusuf, the general of his army, Abd al-Rahman bin Ashath, rebelled and captured Kufa. He gathered the Muhadeseen, scholars, and jurists of Kufa and sought help against the oppression of Hajjaj bin Yusuf. Hazrat Saeed bin Jubair (ra), Abd al-Rahman bin Abi Laila, Imam Shaabi, and Abu al-Bakhtri were among the scholars who declared their support. Apart from them, many people joined him.

Hajjaj bin Yusuf attacked the army of Abdur Rahman bin Ashath. The battle was fought, but Abdur Rahman bin Ashath was defeated and fled for his life. Hajjaj once again occupied Kufa. Hajjaj announced that those who had broken my oath and gone out should retake it and confess that they had committed disbelief by breaking their oath. Those who do not fulfill its conditions will be arrested. After this declaration, most people repented and returned to his allegiance. Those who did not take the pledge of allegiance went into hiding, including Hazrat Saeed bin Jubair (ra). He hid in a town near Makkah, hiding in this disguise. He was hiding his identity from people. After the martyrdom of Hazrat Abdullah bin Zubair (RA) in Makkah, Abdul Malik bin Marwan appointed Khalid bin Abdullah al-Quashari as governor. His operatives told him that Saeed bin Jubair (ra) was hiding in such a town. He sent his army, arrested him, and sent him to Hajjaj. Hajjaj was very happy to see him and then killed him.

Before he was martyred, he prayed, "O Allah! Do not impose him (Hajjaj bin Yusuf) on anyone else after me so that he can kill anyone." Saeed bin Jubair (ra) was slaughtered by laying

him on a large piece of leather. A few days after his martyrdom, Hajjaj died of stomach worms.

He was martyred in Shaban 94AH. At that time, he was fifty-seven (57) years old.

Haliya

His complexion was black, and his beard was white. He didn't like dying. He used to wear a white turban. Usually, he covered the chadar.

18. Hazrat Ibrahim Nakhai (ra)

Name: Ibrahim bin Yazid Nakhai

Surname: Abu Imran

Ancestry: Ibrahim bin Yazid bin Aswad bin Amir bin Rabi'ah bin Haritha bin Sa'd bin Malik bin Nakhai.

Hazrat Ibrahim Nakhai (ra) is a famous jurist, Muhaddith and Tabai of Iraq. Hazrat Aisha Siddiq (RA) and Hazrat Anas bin Malik (RA), apart from this, have the honour of visiting many companions. He has narrated many hadiths from his Companions and among his followers Alqamah bin Qays (ra), Masruq bin Ajda (ra), and Aswad bin Yazid (ra). Hazrat Ibrahim Nakhai (ra) became the heir of Hazrat Abdullah bin Masoud (RA).

He was called Hafiz al-Hadith. He never used to lean on a pillar while teaching. If he were asked any question, he would only answer the question and would not talk about anything more than that. Once, people were sitting in a circle around Hazrat Saeed bin Jubair (ra), asking him questions, and he was answering them. Suddenly, Hazrat Saeed bin Jubair (ra) said in surprise! You are asking me a problem even though Ibrahim Nakhai (ra) is among you.

He was very pious and prayerful. He used to arrange a lot of Quran recitation and Nawafil. He was at the top in piety, asceticism, and devotion.

Imam-e-Azam Abu Hanifah (ra) used to say that I heard Imam Hammad (ra) saying that when I see Ibrahim Nakhai (ra), everyone who sees his character and habits says that his character is that of Hazrat Alqamah bin Qais (ra). It is as if

whoever saw Hazrat Alqamah bin Qais (ra) would have said that his habits and behaviour were similar to those of Hazrat Abdullah bin Masoud (RA). Whoever saw Hazrat Abdullah bin Masoud (RA) would say that his habits and behaviour are like the habits and behaviour of the Messenger of Allah ﷺ.

(Musnad Imam-e-Azam: 310)

When his last time approached, he started crying, tears began flowing from his cheeks, then someone asked! O Abu Imran! Why are you crying? He said: Why should I not call even though I am waiting for the world of death, and I do not know whether he will give me the good news of heaven or hell? He then recited:

لا اله الا الله وحده لا شريك له له الملك وله الحمد وهو على كل شئ قدير

There is no god but Allah alone, no partner. Allah is the King; praise Allah, and He can do everything.

Reading this, his soul flew away.

He died in Kufa in 95AH or 96AH. At that time, the reign of Caliph Waleed bin Abd al-Mulk was in effect.

On his death, Hazrat Imam Shaabi (ra) said! The most outstanding scholar of Hadith and Fiqh passed away.

19. Imam Qasim bin Muhammad bin

Abi Bakr Siddique (ra)

Hazrat Qasim bin Muhammad (ra) is a Jalil-ul-Qadr Muhaddith, Fiqh, and Tabai. His father is Muhammad bin Abu Bakr (RA), and his grandfather is Hazrat Siddique Akbar (RA). His mother was the daughter of King Yazdgard of Iran, and his paternal aunt was Umme al-Momineen Syeda Aisha Siddiq (RA). He was the maternal grandfather of Imam Jafar Sadiq (ra). He held a high position of knowledge and piety. He was counted among the "Faqih Saba" of Madinah. His lineage is Qasim bin Muhammad bin Abu Bakr Abdullah bin Uthman bin Amir bin Umar bin Ka'b bin Sa'd bin Tayyam bin Marah. Among his children were Abd al-Rahman, Umme Farah, and Umme Al-Hakim. Umme Farah was the mother of Imam Jafar Sadiq (ra).

He was born during the last period of the Caliphate during the reign of Hazrat Usman Ghani (RA), when the activities of hypocrites and miscreants were at their peak in the Islamic State. A lot of efforts were being made to disrupt the country's system. In these riots, the martyrdom of the third caliph, Rashid Syedna Uthman bin Affan (RA), took place.

At that time, Muhammad bin Abu Bakr (RA), the father of Imam Qasim bin Muhammad (ra), was the governor of Egypt and was nominated by Hazrat Uthman Ghani (RA). After the martyrdom of Hazrat Uthman (RA), when Hazrat Ali Al-Murtaza (RA) became the caliph, the governor of Syria at the time, Hazrat Amir Muawiya (RA), refused to pledge allegiance to Hazrat Ali (RA) for several reasons. In the same turmoil, a battle took place between the armies of Hazrat Muhammad bin Abu Bakr (RA) and Hazrat Amir

Muawiyah (RA) in Egypt, and Hazrat Muhammad bin Abu Bakr (RA) was martyred.

During the governorship of Hazrat Muhammad bin Abu Bakr (RA) in Egypt, when chaos began to spread in Madinah, the young Qasim bin Muhammad (RA) and his younger sister were sent to Egypt with their father. But after his father's martyrdom, he was called back to Medina.

Imam Qasim bin Muhammad (ra) says that when my father was martyred in Egypt, my uncle Abdul Rahman bin Abi Bakr (RA) brought my younger sister and me to Medina. Our paternal aunt, Umme al-Momineen Syeda Aisha Siddiqah (RA), adopted us from her brother, Abd al-Rahman bin Abi Bakr (RA), and we were brought up in her house. We could not get the love of our parents in our lives. Our paternal aunt used to feed us with her own hands and eat what was left by herself. We had fixed times for playing, sleeping, waking up, dining, and drinking. My aunt used to do all the housework herself, and we didn't even realize that we were orphans. When we grew up, she paid particular attention to our education. Special arrangements were made for teaching the Holy Quran, blessed hadiths, and morals. At an early age, I had mastered the recitation of the Qur'an and the Prophet's ﷺ hadiths. When we grew up and reached the age of consciousness, our uncle brought us to his house, and we became members of his family.

Imam Qasim bin Muhammad (ra) memorized an excellent collection of blessed hadiths from his father, Muhammad bin Abu Bakr (RA), and his paternal aunt Hazrat Aisha Siddiqah (RA). In the Masjid Nabawi, there used to be large academic circles of the Companions, in which Imam Qasim (ra) participated eagerly and memorized the Prophet's hadiths.

Hazrat Abu Huraira (RA), Hazrat Abdullah Bin Umar (RA), Hazrat Abdullah Bin Abbas (RA), Hazrat Abdullah Bin Zubair (RA), Hazrat Abdullah Bin Jafar (RA), Hazrat Abdullah Bin Khabab (RA), Hazrat Rafi bin Khadij (RA), Hazrat Ameer Muawiya (RA), Fatima bint Qays (ra) and Hazrat Aslam (ra), Maula Umar bin Khattab (RA) are included. He would have been satisfied through them with the knowledge that they had received directly from the Messenger of Allah (ﷺ).

He quickly made his place in Hadith's knowledge. The title of Imam al-Hadith was given to him. This title was given only to the one who was the most outstanding scholar of the Book of Allah and the Sunnah of the Messenger of Allah (ﷺ). The scholarly fame of Imam Qasim bin Muhammad (ra) spread to distant countries. Students and enthusiasts of hadith knowledge, including great hadith scholars, used to come to him and learn blessed hadiths. In Masjid Nabavi, his teaching desk used to be in the place where Hazrat Umar Farooq (RA) taught Hadith. It is narrated from Muhammad bin Umar (RA) that Qasim bin Muhammad (ra) and Salem bin Abdullah (ra) used to have the same assembly in the Prophet's Masjid. After these two, Abd al-Rahman bin Qasim (ra) and Ubaidullah bin Umar (ra) used to sit there and teach. After him, Imam Malik bin Anas (ra) used to sit in this place. This place was before Hazrat Umar's (RA) window between the holy grave and the pulpit.

Caliphs and governors used to come to him for advice on complex matters. Caliph Umar bin Abdul Aziz (ra) said that if I had the power, I would have nominated Qasim bin

Muhammad (ra) as the caliph after him. Ibn Aoun (ra) says that Qasim bin Muhammad (ra) used to narrate the hadith in all its aspects.

Imam Qasim bin Muhammad used to say that it is better for a person to remain ignorant after knowing what Allah has made obligatory on him than to speak something that he does not know.

Among his students are Imam Shaabi (ra), Salim bin Abdullah (ra), Imam Zuhri (ra), Imam Azam Abu Hanifa (ra), and countless followers and their followers. He was silent primarily and rarely narrated hadiths. He used to spend most of his time in divine worship. Those who have narrated hadiths from him include his son Abd al-Rahman (ra), Imam al-Zuhri (ra), Ibn al-Mankader (ra), Rabi'ah Rai (ra), Aflah bin Hameed (ra), Hanzala bin Abi Sufyan (ra), and Ayub al-Sakhtiyani (ra). About two hundred hadiths have been narrated from him.

During the time of Caliph Walid bin Abdul Malik, when Umar bin Abdul Aziz (ra) was the governor of Madinah, the work of expanding the Prophet's Masjid began, and many sensitive decisions had to be taken, including the inclusion of the rooms of the mothers of the believers in the Prophet's Masjid. Without that, expansion would not have been possible. Governor Umar bin Abdul Aziz (ra) completed this work with the full cooperation of Hazrat Qasim bin Muhammad (ra) and Salim bin Abdullah bin Umar (ra).

Imam Qasim bin Muhammad (ra) was similar to his grandfather, Hazrat Abu Bakr Siddiq (RA), in holiness and following the Sunnah. He used to wear a silver ring with his

name engraved on it. He used to have a mustache and used to trim it religiously. He didn't use henna; Oil was applied to the head and beard.

Imam Qasim bin Muhammad (ra) was seventy (70) years old. In his late age, he lost sight, but he visited Baitullah as usual. During the journey to Makkah, the message of death came, and he became dear to Allah. He has bequeathed to his son not to shroud me in new clothes. He was covered in the old sheets he used. He also bequeathed that my grave should be made "Lahad," i.e., a side grave like the one built by Rasulullah ﷺ and Hazrat Abu Bakr Siddiq (RA).

He died in 101 AH or 106AH.

20. Imam Amir bin Sharjeel Shaabi (ra)

His name was Amir bin Sharjeel (ra), and his surname was Abu Umar. He was called Shaabi because of his relationship with the Shaabi tribe. The fame of this relative had become a nickname. His genealogy is as follows: Banu Hasan bin Amr bin Qays bin Muawiya bin Jasham bin Abd Shams bin Wail bin Ghous bin Qatan bin Arab. His ancestors belonged to the Humairi family of Yemen.

Imam Abu Amr Amir bin Sharjeel Shaabi (ra) was born in the Caliphate of Hazrat Umar Farooq (RA) in Kufa, Iraq, in 19AH. He was born a twin, so he was frail, but later he was solid in his knowledge, understanding, and memory. He has the honour of visiting five hundred Companions. These great personalities attracted Imam Abu Hanifa (ra) to the understanding of religion. Hazrat Ali al-Murtaza (RA), Saad bin Abi Waqqas (RA), Zayd bin Thabit (RA), Ubadah bin Samit (RA), Abu Musa al-Ashari (RA), Abu Saeed al-Khudri (RA), Numan bin Bashir (RA), Adi Ibn Hatim RA, Hazrat Imran Bin Hussain RA, Hazrat Jarir Bin Abdullah RA, Hazrat Abu Huraira RA, Hazrat Abdullah Bin Abbas RA, Hazrat Abdullah Bin Umar RA, Hazrat Mughirah Bin Shuba RA and Umme Al Momineen Hazrat Aisha Siddiqah (RA).

He served Hazrat Abdullah bin Umar RA for eight months and learned the Quran and Hadith from him. Apart from him, he heard hadiths from a large group of followers (Tabeyien).

In his time, Imam Zahri (ra) once said! There are only four scholars. Saeed bin Musayyab (ra) in Medina, Hasan Basri (ra) in Basra, Mak'hool (ra) in Syria and Shaabi (ra) in Kufa. Imam Shaabi (ra) was a jurist and mufti of high rank. Imam

Ibn Sirin (ra) says that Imam Shaabi (ra) used to give fatwas in front of many companions. Imam Hasan Basri (ra) says that I have not seen anyone with the knowledge and actions of Imam Shaabi (ra). He is the shining beacon of Islam.

Among those who have taken narrations from Imam Shaabi (ra) are Ismail bin Abi Khalid, Aishath bin Sasah, Dawud bin Abi Hind, Zakariya bin Abi Zaidah, Majalid bin Saeed Amish, Imam Abu Hanifa, and Ibn Aun. Yunus bin Abi Ishaq and Siri bin Yahya (ra) are included.

Imam Shaabi (ra) lived in Kufa, but his heartfelt wish and longing was to go to Madinah to acquire knowledge. There were many Companions, and it was the center of Islam at that time. So, he came to Medina at a young age and had the honour of visiting and meeting more or less five hundred companions. He used to hear the hadith once and never forgot it.

In the greatness and glory of knowledge, he used to say to his companions that if a person travels from the country of Syria to the government of Yemen just for the sake of one hadith of the Prophet (ﷺ), then his long journey is not wasted. Asim Ahwal (ra) says, I have not seen anyone who knows the hadith of the people of Kufa, Basra, and Hijaz more than Imam Shaabi (ra). Ibn Abi Laila (ra) says that Imam Shaabi (ra) is an expert in the art of hadith. Imam Ibrahim Nakhai (ra) considered him to be an expert in jurisprudence and used to ask him about the Masail he did not know. He used to say that I had not heard any new hadith from anyone I was not more familiar with than the narrator in twenty years. He was very cautious in accepting hadith. He used to take Hadith only from elders with a good reputation for wisdom and understanding, purity and

honesty, and who could be trusted in character. He was a Muhaddith and a jurist. Despite being such a great Imam, he used to say that I wished I had been spared from this knowledge; I would not have been impeached or rewarded for it.

He had a wealth of knowledge of the Quran and Hadith, and said I found very little in poetry. Despite this, he says that if I recite my poems for a month, each one will be new and none will be repeated.

He has such a high position among the followers (Tabeyien) that they title him "Allama tul-Tabeyien." Imam Ibn Sirin (ra) said to his students! Take Imam Shaabi (ra) as obligatory because I have seen him giving fatwas in the presence of many Companions.

(Tazkirah Al-Huffaz: Vol. 1 p. 64)

He used to teach in the Jama Masjid of the city of Kufa. The number of students was so large that one group would come and go after learning.

Once, Hazrat Abdullah bin Umar (RA) passed by Imam Shaabi (ra) while teaching al-Maghazi. After listening to his lesson, Hazrat Ibn Umar (RA) said I have participated in these wars. But he knows more about the conditions of these wars than I do.

(Tazkirah Al-Huffaz: Vol. 1 p. 66)

He served in various positions in the Banu Umayyad. Hajjaj made him the Imam of the tribe. He was sent to the Khalifa as part of an official delegation. Because of his understanding and tact, Khalifa Abdul Malik bin Marwan

entrusted him with some essential services and sent him as an ambassador to various regions.

Once, he had to go to the king of Rome. During the conversation with the king, he was greatly impressed by his understanding and intelligence and wondered if there were such able people among the Bedouins of Arabia. He kept them close and sought their helpful advice.

His relations with the Umayyad regime were not happy for long. He resigned from the government post. When Ibn Aishath revolted against Hajjaj bin Yusuf, he supported him. He held the office of Qazi of Kufa during the caliphate of Hazrat Umar bin Abdul Aziz (RA).

His temperament was full of modesty and aloofness. He disliked discussions and debates and stayed away from them. He strictly avoided useless things. A person asked about the difference between Syedna Usman Ghani (RA) and Syedna Ali Al-Murtaza (RA), who was right among them. He spoke! On the Day of Resurrection, I will not be asked about this, even if I want to appear in the court of Allah in opposition to someone.

Allah Ta'ala blessed him with immense restraint. Once, a person badmouthed him in front of everyone, so he listened quietly; when he finished speaking, he said, "If I am as you say, then may Allah forgive me, and if you are a liar, may Allah forgive you." Forgive me. Because of his patience, that person cried, started asking for forgiveness, and began to repent.

He used to avoid going to parties where he expected to get gifts. He used to say that there is peace in silence and knowledge is more significant than listening; the benefit of

the ear is given to the person himself, and the benefit of the tongue is to others.

Imam Shaabi (ra) used to say that a jurist avoids things forbidden by Allah, and a scholar fears Allah in his heart. Keep in touch only with the Qur'an and Hadith and the Companions of the Messenger (ﷺ), and do not leave the Qur'an and Hadith under any circumstances.

When he would rise from the assembly, he would say: I bear witness that there is no god but Allah, He alone has no partner, and I bear witness that Muhammad (ﷺ) is His servant and Messenger. I bear witness that the religion is the same as the law of Muhammad (ﷺ), I bear witness that Islam is the same as described in the Qur'an, I bear witness that the Book of Allah, the Qur'an, is the same as it was revealed and I bear witness that the truth is manifest and bright.

He died in 103AH at the age of eighty (80).

21. Mujahid bin Jubair (ra)

His name was Mujahid, and his surname was Abu al-Hajjaj. He was the slave of Qais bin Makhzoomi, a member of the Banu Makhzoom tribe of Makkah. He was born in Makkah in 21AH. This era was during the caliphate of Ameer-ul Momineen Hazrat Umar Farooq (RA).

He acquired the knowledge of Tafsir al-Qur'an from Hazrat Abdullah bin Abbas (RA). He visited the Holy Quran with him thirty times. With this hard work and research, he used to stop at one surah and discover the details of the revelation and its subjects. Khasef (ra) states that Mujahid (ra) was a great scholar of Tafsir. Muhaddith Qatadah (ra) says that Mujahid (ra) is the most outstanding scholar of tafsir and reciter of the Qur'an among the remaining scholars of that time.

He is a very famous Hafiz of the Hadith. Imam Dhahabi (ra), Ibn Saad (ra), and Imam Nawī (ra) called him Hafiz al-Hadith. Abdullah bin Imran (ra) was so grateful for the memorization, he used to say; I wish Nafi's memorization were like yours.

Among the elders from whom he learned the knowledge of hadith and transmitted narrations from him were Umme al-Momineen Hazrat Aisha Siddiqah (RA), Saad bin Abi Waqqas (RA), Ali al-Murtaza (RA), Abu Hurairah (RA), Abu Saeed al-Khudri (RA), Umme Hani (RA), Abdullah bin Umar (RA) and Abdullah bin Abbas (RA) are included.

Biographies of Muhadeseen

His famous students are Qatadah bin Damamah (ra), Hakeem bin Utbah, Umar bin Dinar, Imam Amish, Mansoor Ayyub, Ibn Aoun, and Umair bin Dinar (ra).

Imam Mujahid (ra) never used religious knowledge for worldly gain. Muslima bin Kaheel (ra) says that, except for Ata bin Rabah (ra), Taos bin Kaisan (ra), and Mujahid (ra), I have not found anyone whose purpose in acquiring knowledge is purely for the pleasure of Allah.

(Tehzeeb Al-Tehzeeb)

He has written a commentary on the Qur'an titled "Tafsir Mujahid," available in two volumes. It is the best commentary for scholars. Apart from this, he has written six more books on the sciences of Hadith. Along with Hadith, he was also a great scholar of jurisprudence. Imam Shafi'i (ra) learned the principles of jurisprudence from him.

Hazrat Sufyan Thauri (ra) and Imam Bukhari (ra) say that Mujahid's (ra)

Interpretation is enough to understand the hadith. Similar words were said by Imam Ahmad bin Hanbal (ra) about his commentary on the Qur'an.

Ibn Jarij (ra) says that the hadith narrated by Mujahid (ra) is dearer to me than my family and wealth.

He participated in the army that conquered Constantinople under the leadership of Muslima bin Abdul Malik. He travelled to Egypt and Iraq to acquire knowledge and learned Hadith from the great Muhadiseen there. He spent a long time in Kufa. He was one of Abdullah bin Umar's special

students (RA). Despite being his teacher, Abdullah bin Umar (RA) used to serve him out of respect. He was timid and straightforward, but he impressed people immensely when he spoke. When he spoke, it felt like pearls were falling from his mouth. He used to say that Hazrat Abdullah ibn Umar (RA) advised me to live in the world like a traveller.

He died in 103AH at the age of 83. He became dear to Allah in Makkah in the state of Sajdah.

Some historians have also recorded his age as 80 years and his death date as 104AH.

22. Abu Burda (ra)

His name was Amir, and his surname was Abu Burda (ra). He is the son of Hazrat Abu Musa Al-Ashari (RA). He came to Medina with Hazrat Jafar Tayyar (RA) 's caravan. His father sent him to study with Hazrat Abdullah bin Salam (RA).

He was a multi-talented scholar. The sheikhs from whom he recited hadiths include his father, Abu Musa al-Ashari (RA); Hazrat Ali al-Murtaza; Hazrat Zubair bin Awam; Hazrat Hudefah bin Yaman; Hazrat Abdullah bin Salam; and Hazrat Abu Hurairah. He became the Qazi of Kufa after Qazi Shareeh (ra).

Those who have narrated hadiths from him include his son Bilal al-Amir, his grandson Barid bin Abdullah, Thabit Banati, Qatadah bin Damamah, Bakir bin Al-Ashj, Abu Ishaq Shaibani (ra) and many others. are

He used to avoid usury and forbidden earnings. He was a treasury officer.

He died in 104AH.

23. Imam Taos bin Kaisan (ra)

Imam Taos bin Kaisan (ra) was a resident of Yemen. His ancestors emigrated from Iran to Yemen. He was considered among the great scholars. His surname was Abu Abdul Rahman. It is narrated from Muhammad bin Amr (ra) that Taos bin Kaisan (ra) was a freed slave of Bahir bin Risan al-Humiri and lived in Jund.

Allama Nawī (ra) writes that he is considered one of the great scholars in knowledge and practice. He had a prominent position in the understanding of Hadith and Fiqh. He met more than fifty companions and listened to the hadiths of the Prophet (ﷺ) from them, but most of all, he learned from Hazrat Abdullah bin Masoud (RA). He is also considered one of the students of Hazrat Abdullah bin Abbas (RA). Apart from them, he has also learned from Zayd bin Thabit (RA), Abu Hurairah (RA), Zayd bin Arqam (RA), and Umme al-Momineen (RA). He also knew dream interpretation. He was called Ibn Sirin of Yemen.

Those who narrated hadiths from him include his sons, Abdullah and Imam Zuhri; Ibrahim bin Messara; Abu Zubair Makki; Abdullah bin Abi Najih; and Hanzalah bin Abi Sufyan (ra).

Muhaddith Ibn Habban (ra) says that Imam Taos bin Kaisan (ra) was one of the worshipers of Yemen. He was so committed to prayer that he prayed standing up even on his deathbed. He performed forty Hajj. He used to not talk to anyone during Tawaf and said that Tawaf is like prayer. His life was far from comforts and worldly pleasures. He lived far away from the rulers and rich people and did not accept their offerings.

Imam Taos bin Kaisan (ra) had a long life. But even in old age, his knowledge and actions did not decrease. Their intellect, present response, and memory were as strong as in his youth. He was called the sheikh and mufti of the people of Yemen.

Hazrat Ata bin Rabah (ra) says that one day, Taos (ra) came to him and spoke! Oh, Ata! Beware! Avoid presenting your needs to someone who closes his door to you and puts a screen between you and himself. You must ask for your needs from Him, whose door is open for you until the Day of Judgment, who has demanded that you pray to Him, ask Him, and He has promised you that He will fulfill your needs. He will accept the prayer.

It was his fortieth Hajj in the season of 106AH, corresponding to 725AD. Two days before the Day of Arafat, he fell in love with Allah (died) in the state of Ihram. His funeral was so crowded that it was difficult to walk. Thousands of pilgrims performed his funeral prayer and buried him. Hisham bin Abd al-Malik led his funeral prayer at the time of the Caliph. He had come for Hajj. At the time of his death, he was ninety-nine years old.

24. Salim bin Abdullah (ra)

His name was Salim bin Abdullah, and his surname was Abu Amr or Abu Umair. He belonged to the famous Banu Adi tribe of Quraish.

His genealogy is as follows: Salim bin Abdullah bin Umar bin Khattab bin Nawfal bin Abdul Uzza bin Rabah bin Abdullah bin Qurat bin Raza bin Udi bin Ka'b bin Lawi. Your mother was Umme Al-Wald.

He was the son of Hazrat Abdullah bin Umar (RA). He was a famous jurist of Medina. He acquired religious knowledge from his father, Abdullah bin Umar (RA); Hazrat Abu Hurairah (RA); Rafi bin Khadij (RA); Hazrat Safina (RA); and Umme al-Momineen Hazrat Aisha Siddiqa (RA). Hadiths have been narrated by Hazrat Saeed bin Musayyab (ra) among the Tabeyien. He had a prominent position in the congregation of the Tabeyien. He was unique among peacemakers and Abidin of his time, and highly esteemed for his asceticism, piety, knowledge, and grace. He is among the reliable narrators.

Among his students are Amr bin Dinar (ra), Imam Zahri (ra), Saleh bin Kaisan (ra), Musa bin Uqbah (ra), and Hanzala bin Abi Sufyan (ra).

Hafiz al-Dhahabi (ra) says that Salem (ra) is a jurist, and his character was a combination of knowledge, action, asceticism, and piety. He was equally skilled in tafsir, hadith, jurisprudence, and other arts, but he did not expound the tafsir of the Qur'an due to caution.

Imam Malik (ra) says that during Salim bin Abdullah (ra), no one else lived a simple life, asceticism, grace, and

simplicity, except for the past righteous people. Abdullah bin Mubarak (ra) used to call him the jurist of Madinah.

Maimon bin Mehran (ra) says that Salim (ra) followed the footsteps of his father, Abdullah bin Umar (RA), in his morals and habits and lived a simple life. Salaf used to buy their goods and do commercial business in the market. He did not accept nobles' gifts or mention his wishes to them. He did not clean his mustache at all but kept trimming it. He used to tie a white turban on his head.

When Iran was conquered during the caliphate of Hazrat Umar (RA), three daughters of the king of Iran, Yazd Gard, were arrested. Hazrat Umar (RA) married one to Hazrat Hussain bin Ali (RA), the other to Muhammad bin Abu Bakr (RA), and the third to his son Hazrat Abdullah bin Umar (RA). Hazrat Salim (ra) is his son.

He died in Dhul Hajjah 106 AH in Medina. Hisham bin Abdul Malik led his funeral prayer. His funeral prayer was offered in Jannat al-Baqi due to the large number of people, and he was buried there.

25. Hazrat Qatadah bin Damamah (ra)

His name was Qatadah, and his surname was Abu Khattab. He was called Sadusi by the clan.

He is a famous Muhaddith and Tabai from Basra. He possessed the immense power of memory. He used to narrate hadiths from Anas bin Malik (RA), Abdullah bin Sarakhas (RA), Safia bint Sheba (RA) and Abu Tufail (RA). Imam Azam (ra) also acquired knowledge from him.

Amr bin Abdullah (ra) said that he used to study jurisprudence and hadith from Saeed bin Musayyab (ra) in Madinah and memorized all his hadith. Sometimes, he speculated on the words of Hazrat Saeed bin Musayyab (ra). Imam Abu Hanifa (ra) listened to the hadith from him in Basra. He is trustworthy and authentic in hadith. He never answered any problem with his personal opinion. Imam Zahri (ra) used to say that Qatadah (ra) is a more excellent scholar than Imam Mak'hool (ra).

He died in 107AH. In another narration, 118AH is written. According to Saeed bin Bashir (ra), he died in 117AH.

Allah knows better

26. Ikramah bin Abdullah (ra)

He was a formerly enslaved and a disciple of Abdullah bin Abbas (RA). In addition to Abdullah bin Abbas (RA), he also narrates narrations from Hazrat Ali Murtaza (RA), Abu Hurairah (RA), Uqbah bin Amir Jahani (RA), Abu Saeed Khudri (RA), Abdullah bin Umar (RA) and Umme al-Momineen Hazrat Ayesha Siddiqah (RA). Seventy (70) famous scholars were his students in Hadith and Tafsir.

He spent forty years acquiring knowledge. He even became such a great scholar that he used to issue fatwas even in the presence of Abdullah bin Abbas (RA). When Hazrat Ikramah (ra) visited Basra, Imam al-Tabeyien Hazrat Khawaja Hasan Basri (ra) stopped giving tafsir and fatwas before him.

Imam Abu Hanifa (ra), Imam Ayub Sakhtiyani (ra), and Imam Asim Ahwal (ra) are among the great people who got knowledge from him. Saeed bin Jubair (ra) and Allama Shaabi (ra) considered him a great scholar.

He passed away in 107AH.

27. Sulaiman bin Yasar (ra)

His name was Sulaiman bin Yasar, and his surname was Abu Turab. He was a resident of Bani Hadila. Umayyad Caliph Hazrat Umar bin Abdul Aziz (ra) appointed him as the supervisor of the markets.

He is a formerly enslaved person, as narrated by Umme al-Momineen Hazrat Syeda Memona bint Harith (RA). He is one of the famous jurists of Madinah. He was considered very pious and ascetic, and a perfect Fiqh, Saqqah, and many Hadith among the followers.

Among the sheikhs of the Companions whom he has narrated hadiths are Zayd bin Thabit (RA), Abi Waqid Al-Laithi (RA), Abu Hurairah (RA), Abdullah bin Umar (RA), Abdullah bin Abbas (RA), Ubaidullah bin Abbas (RA), Urwa bin Zubair (RA), Umme Al-Mominin Hazrat Aisha Siddiqah (RA) and Umme Al-Mominin Hazrat Memona (RA) are included.

He died in 107AH at the age of seventy-three (73). Muhammad bin Umar (RA) has said that the year of his death was 103AH and that at that time, it was the period of the caliphate of Yazid bin Abdul Malik.

28. Imam Hasan Basri (ra)

The era in which Imam Hasan Basri (ra) opened his eyes to this world was the era of the rise of the Companions. The remarkable thing is that Hazrat Hasan Basri (ra) grew up in the house of Rasulullah ﷺ. His mother, Hazrat Khaira (ra), was the maidservant of Umme Al Momineen Hazrat Umme Salma (RA). Umme al-Momineen (RA) had a special love and intimacy with her because she served Umme al-Momineen (RA) with all her heart. When Umme Al Momineen (R.A.) learned that Hazrat Khaira (R.A.) had given birth to a child, she was pleased and brought both of them to her home. Hazrat Hasan Basri (ra) was excellent at the time of his birth. Umme al-Mominin Hazrat Umme Salma (RA) named him Hasan (ra) and prayed a lot.

Hazrat Hasan Basri's (ra) father, Hazrat Yasar (RA), was a slave of Hazrat Zayd bin Thabit (RA). Hazrat Zayd Bin Thabit (RA) loved Yasar (RA) very much. Hassan Basri's (ra) name is Hasan bin Yasar (ra). He later settled in Basra and became a famous Muhaddith and scholar there. Hence, he became known as Hasan Basri (RA). His surname was Abu Saeed.

Hasan Basri (ra) was raised in the Hazrat Umme Salma (RA) house. Umme al-Mominin Hazrat Umme Salama (RA) was considered prominent among the mothers of believers in knowledge, action, intellect, and understanding. Three hundred eighty-seven (387) hadiths are narrated from Umm al-Mominin Hazrat Umme Salama (RA) in the existing hadith books. Even in the era of ignorance before Islam, she was considered a wise and intelligent woman. Hazrat Hasan Basri (ra) was brought up in her lap.

One day, Hasan Basri's (ra) mother went out to work and was late returning; the infant Hasan (ra) became indecisive and hungry. Umm al-mu'min in Hazrat Umme Salma (RA) gave her breast to the child's mouth to comfort him, and out of her love and compassion, milk came out. When his mother found out, she was pleased. In this way, Umm al-Momineen Hazrat Umme Salma (RA) became his foster mother, and he became the eye and lamp (member) of the Prophet's (ﷺ) family.

The effect of this good fortune appeared on him, and he emerged as a great Muhaddith and scholar. Among the holy persons from whom he acquired knowledge was Syedna Uthman Ghani (RA), Ali bin Abi Talib (RA), Abu Musa Al-Ashari (RA), Abdullah bin Umar (RA), Abdullah bin Abbas (RA), Anas bin Malik (RA), Imran bin Hussain (RA), Mughirah bin Shuba (RA), Samra bin Jundab (RA), Jabir bin Abdullah (RA) are included, but he had a special relationship with Hazrat Ali al-Murtaza (RA). Hazrat Hasan Basri (ra) had the privilege of meeting one hundred and twenty companions.

He moved to Basra with his parents at fourteen and settled there permanently. He joined the teaching circle of Hazrat Abdullah bin Abbas (RA) there. There, he continued to study the recitation and interpretation of the Qur'an and the Prophet's (ﷺ) hadiths.

Amir Muslima bin Abd al-Mulk (conqueror of Constantinople) says how a nation can go astray when a scholar like Hasan Basri (RA) is involved. Hazrat Muhammad Baqir bin Ali bin Hussain (ra) says that Hasan

Basri (ra) is the person whose speech is similar to that of the Prophets (AS).

The famous Muhaddith Imam Amish (ra) says Hasan Basri (ra) was the protector of knowledge and wisdom. Imam Hasan Basri (ra) held an extraordinary position in the field of Hadith. He has quoted the hadiths from the great Companions. Whenever he visited Makkah, scholars would gather around him. The people of Makkah used to sit him on a throne and recite the hadiths of the Messenger of Allah ﷺ from him. Great scholars like Mujahid (ra), Imam Ata bin Abi Rabah (ra), and Imam Taos bin Kaisan (ra) also participated in them.

Imam Hasan Basri (ra) used to say that a scholar and jurist is a person who is ascetic and pious. Do not be indifferent to those who are higher than you, do not despise those who are lower than you, and do not use the knowledge that Allah has given you as a means of worldly gain. He visited 130 Companions, of whom (70) seventy were Badri Companions.

Among those who have narrated hadiths from Imam Hasan Basri (ra) are Qatadah bin Damamah, Ayyub Sakhtiyani, Ibn Aoun, Yunus, Khalid Al Huza, Hisham bin Hasan, Hameed Tewal, Jarir bin Hazim, Rabi bin Subih, and Aban bin Yazid (ra).

Although Imam Hasan Basri (ra) holds the rank of Shaykh al-Islam in Islamic sciences, these sciences were not a source of pride for him. His authentic tastes were those of the sciences related to the heart and soul, later known as Tasawwuf. Although the Muhadeseen did not prove that he benefited from Hazrat Ali (RA), the scholars of Tasawwuf

agree that Imam Hasan Basri (ra) received spiritual blessings from Syedna Ali al-Murtaza (RA). Hazrat Shah Waliullah Dehlvi (ra) writes that according to the people of Tariqat, Imam Hasan Basri (ra) is related to Syedna Ali (RA). From the first century till today, all the great scholars recognize Sufi Hasan Basri (ra) as the source of Tasawwuf and Sheikh al-Shayukh. Hasan Basri (ra) was called Saqqah, Hajja, Mamun, Abid, Zahid, and Kathir-ul-Ilm.

Imam Hasan Basri (ra) held high positions in terms of spiritual and moral perfections. Hazrat Abu Hurairah (RA) said that I had not seen any Tabai more similar to the Messenger of Allah ﷺ than Hasan Basri (RA). Imam Shaabi (ra) says that I have witnessed seventy Companions. Hasan Basri (ra) is very similar to the Messenger of Allah ﷺ in every respect. Hafiz Dhahabi (ra) writes that Hasan Basri (ra) was the Imam of every art and every knowledge of his time, as well as of asceticism, piety, and abstinence. He was the Hafiz of Hadith.

Once a person slandered him, he sent him a plate of fresh dates and said, "You have sent me your good deeds as a gift by slandering me." He was ashamed to hear this and never remembered him with bad words after that.

Hazrat Hasan Basri (ra) was constantly immersed in the thought of the Hereafter. Yunus bin Ubaid (ra) says that when a stranger saw Hasan Basri (ra), he would think he had come to bury someone dear to him. The signs of Allah's grace were visible on his face. His assembly did not mention anything other than the world of the hereafter.

Hazrat Hasan Basri (ra) spent his entire life humble and disinterested in the world. There were no worldly goods in it

except that which would lead to the Hereafter. There was no bed in his house, mattress, carpet, or pillow, except a bed made of palm leaves with a mat.

Sayings of Imam Hasan Basri (ra):

1. People hide the idols of wonder and pride in the depths of their hearts and show modesty in outward clothing.
2. Allah makes a person with whom He wants good suffer from the problems of his family and friends.
3. When a person repents, it increases his closeness to Allah.
4. The worst thing for a dead person is his family members who cry over him, even though it is not easy for them to pay the debt of the deceased.
5. Covetousness disgraces a religious scholar.
6. If man were to see the speed of his death, he would become the enemy of his hopes and aspirations.
7. The tongue of a wise man is behind the heart. When he wants to say something, he first turns to the heart, and if it is for his benefit, he speaks. Otherwise, he stops. The heart of the ignorant lives on the tip of his tongue; he does not turn to the heart when speaking, but he gives away what comes to the tongue.
8. The world is indeed your ride. If you ride on it, it will carry you on its back; if it depends on you, it will kill you.
9. Look at him first when you want to enmity with someone. If he is obedient and submissive to Allah, then avoid him because Allah will not hand him over to you, and if he is

disobedient, then there is no need to enmity with him because Allah's enmity is enough for him; he will perish himself.

10. He said I have not seen anyone who wanted this world and got the Hereafter. On the contrary, the one who wants the hereafter also brings the world.

11. Patience is of two kinds: one for suffering, the other for things Allah has forbidden us from.

12. Zuhd is for the sake of Allah, not for the blessings of Paradise.

13. Abstinence is better than a thousand years of prayer.

14. Atonement for backbiting is forgiveness.

Hazrat Hasan Basri (ra) had six caliphs.

1. Khawaja Habib Ajami (ra)
2. Sheikh Utbah bin Ghulam (ra)
3. Hazrat Abdul Wahid Bin Zayd Basri (ra)
4. Khawaja Zaid bin Zareen (ra)
5. Hazrat Malik bin Dinar (ra)
6. Sheikh Muhammad Wase (ra)

An older man saw in a dream that a bird carried away the most beautiful brick from the masjid. He asked Imam Ibn Sirin (ra) for the interpretation of this dream. Imam Ibn Sirin (ra) said that Imam Hasan Basri (ra) died. Not even a few hours passed before the news of his death became public.

Hazrat Hasan Basri (ra) called the scribe in the last moments of his life to write! Hasan testifies that

لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Whoever gives his testimony at the time of death with sincerity of heart will enter Paradise.

He passed away on Friday in the month of Rajab, 110 AH, corresponding to 728 AD. The two great Muhaddiths of that time, Imam Ayub Sakhtiyani (ra) and Imam Hameed Tewal (ra), bathed him, and Imam Ayub Sakhtiyani (ra) led his funeral prayer. He was eighty-eight (88) years old at his death. His shrine is at Zubair, 9 miles from Basra. The shrine has a dome. Next to his mausoleum is the mausoleum of Allama Imam Muhammad bin Sirin (ra).

29. Imam Muhammad bin Sirin (ra)

His name was Muhammad bin Sirin (ra), and his surname was Abu Bakr. His father was a native of Jar Jaraya. It is a city in Naharwan between Wasit and Baghdad. Hazrat Umar Farooq (RA) was captured in the battle of Ain al-Tamar during the caliphate and was enslaved by Hazrat Anas bin Malik (RA). Sirin (RA) had accepted Islam with them. Hazrat Anas bin Malik (RA) took twenty or forty thousand dirhams from him and set him free.

Hazrat Sirin (RA), the father of Imam Muhammad bin Sirin (ra), was a freed slave of Hazrat Anas bin Malik (RA), who was skilled in making iron and brass vessels. He earned a lot from this art and was considered a prosperous businessman. When the world became comfortable, he was worried about marriage. In those days, Syeda Safiya (RA), a servant of Syedna Abu Bakr Siddiq (RA), was considered to be very distinguished in her knowledge, morals, habits, and manners. This woman's morals and habits were excellent; Allah Ta'ala also gave him good looks. Because of this beauty and good character, the women of Madinah looked at him with respect. Apart from this, the mothers of the believers also loved her, especially Hazrat Ayesha Siddiqah (RA) and Hazrat Safiya (RA), who loved her very much. Hazrat Sirin (ra) presented his message in the service of Syedna Abu Bakr Siddique (RA) that he wanted to marry Safia (RA). Hazrat Abu Bakr Siddique (RA) accepted his message and married her. Many Sahaba, including the Eighteen Badri Sahaba, participated in the marriage ceremony. Hazrat Ubai bin Ka'b (RA) taught Nikah and prayed.

In 33AH, a son was born to Hazrat Sirin (RA), who was named Muhammad (ra). The son was brought up in an environment where piety and honesty were the norm of the whole house. His mother was a scholar of the Book and Sunnah. Who had learned the knowledge of the Qur'an and Hadith from the mothers of the believers and the great Companions? He trained his son according to the Sunnah of the Messenger of Allah ﷺ. He learned the sciences of the Quran and hadith very quickly. Allah Ta'ala gave him a unique ability, which he used to interpret people's dreams. This was the special knowledge that Allah Ta'ala bestowed upon Hazrat Yusuf (AS).

When Hazrat Muhammad bin Sireen (ra) regained consciousness, some of his companions used to teach the Quran and Hadith in the Prophet's Masjid. Hazrat Zayd bin Thabit (RA), Anas bin Malik (RA), Abdullah bin Umar (RA), Abdullah bin Abbas (RA), Abdullah bin Zubair (RA), Hazrat Abu Hurairah (RA), and Imran Bin Hussain (RA) are among those who benefited from the teachings of the Companions. There, he studied religious studies with them, and then his parents moved to Basra, Iraq, making it their home. Basra was the cradle of knowledge, skill, and the Islamic army's cantonment. Hisham bin Hasan (ra) says that Ibn Sirin (ra) had the honour of meeting thirty companions.

Imam Ibn Sirin (ra) divided his time into two parts: one for academic teaching and the other for trade and labour. He used to be extremely careful in business. Besides the Haram, he used to avoid suspicious things. His whole life was entirely of asceticism and piety. He often recited the Holy Quran and recited Nawafil. Allama Ibn Saad (ra) says that Imam Ibn Sirin (ra) was a great jurist and imam, trustworthy

Muhaddith, knowledgeable, ascetic, and a great tower of piety. Allama Nawī (ra) writes that Ibn Sirin (ra) is considered to be the imam of dream interpretation in addition to knowledge, tafsir, hadith, and jurisprudence. Allama Ibn Hajar (ra) used to refer to him as "Imam al-Hadith". Imam Ibn Sirin (ra) used to be very careful when listening to Hadith and narrating Hadith. It was considered unwise to seek knowledge and narrate hadith from people of low status. That is why he used to say that, before acquiring knowledge of religion, examine the person from whom you want to gain it.

In the hadith, he was very concerned about quoting the words of the Messenger of Allah ﷺ verbatim. He did not think it was enough to pay only the minimum. He did not copy the hadith if there was doubt about the words of the hadith. He used to explain by looking at the book. When he narrated the hadith, it was as if he was afraid of something. This situation happened because of the politeness and respect for the words of the Messenger of Allah ﷺ.

Once, he bought 40,000 dirhams' worth of oil on loan, and when he opened the container, he found a dead rat inside. He said this oil was all in one place, and its impurity is certainly not specific to a single vessel, so if I return it to the seller, he might sell it to other people. So, he spilled all the oil. Then he was imprisoned for failing to pay the price.

When the Companion of the Prophet Hazrat Anas bin Malik (RA) died, he made a bequest that Ibn Sireen (ra) bathed me before his death. Ibn Sirin (ra) was in prison at that time. When people came and told him, he said that I was in jail. People said we had taken permission from the governor, so

he said that the governor had not imprisoned me, but I had been imprisoned by the one who had the right to me. So, this person was called, and he gave permission; then Ibn Sirin (ra) was released from prison and gave Hazrat Anas bin Malik (RA) a bath.

Ibn Habban (ra) said that Muhammad bin Sirin (ra) was the most outstanding jurist of Basra, Fazil, and Hafiz al-Hadith, pious and conveyer of dreams. Imam Nawī (ra) says he was the Imam of Tafsir, Hadith, Jurisprudence, and Interpretation of Dreams.

He used to treat people with great cheerfulness and respect, but his heart was in Allah's will. He was very pious. He used to fast frequently. What did he mention a lot? If he missed a routine mention at night, he used to complete it during the day. He used to eat very little.

Imam Ibn Sirin (ra) was very obedient to his mother. He did not raise his voice before his mother as if he were talking about a secret.

Imam Ibn Sirin (ra) had thirty children, except for one son, Abdullah (ra); all the other children died in his lifetime.

He died at seventy-seven (77) years in Shawwal 110AH, corresponding to 728AD, and was buried in Basra city.

30. Imam Mak'hool Shami (ra)

His name was Mak'hool bin Abu Muslim (RA), and his surname was Abu Abdullah. His full name is Abu Abd Allah Mak'hool al-Hazily al-Hafiz al-Faqih al-Sham. According to Ibn Saad (ra)'s statement, he was a resident of Kabul. In some narrations, it is said that he belonged to the Egyptian or Hazily tribe. That is, he was an Arab.

Allama Dhahabi (ra) writes that in the beginning, he was a slave of Saeed bin Al-Aas and married him to a woman in Egypt. But Ibn Saad (ra) writes that Imam Mak'hool (ra) used to say that I was the slave of Amr bin Saeed, then he gave me to a Hazily.

He was very fond of learning, so he continued to do so during slavery. After independence, he travelled to Hijaz, Egypt, and Iraq to acquire knowledge. He says that when I was freed, I had memorized all the hadiths of Egypt; then I came to Iraq, and then to Medina. I thought I had acquired all the hadiths of Egypt, Iraq, and Madinah. After that, I came to Syria to purchase the knowledge here. I gained knowledge from many Companions and preserved the hadiths in writing. Countless students received blessings from him there. He says that I met Imam Shaabi (ra) and did not find anyone like him in knowledge. He also used knowledge from Qazi Shareeh (RA).

He has the rank of Imamate in both Hadith and Fiqh. He was endowed with intellectual excellence and moral virtues. He used to do a lot of charity. He used to participate in Jihad too.

The names of the sheikhs from whom he read hadiths are Abu Umamah Bahli (RA), Wathla bin Al-Asqa (RA), Anas

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bin Malik (RA), Mahmood bin Al-Rabi (ra), Abd al-Rahman bin Ghanem (ra), Abu Idris al-Kholani (ra), etc. (Allah bless His mercy to all of them). He also narrates the Mursal hadiths.

Among the disciples who took narrations from him are Ayyub bin Musa (ra), Alaa bin Harith (ra), Zayd bin Waqid (ra), Saad bin Yazid (ra), Hajjaj bin Artah (ra), Imam Uzai (ra) and Saeed bin Abdul Aziz (Allah bless His mercy to all of them).

Imam Zahri (ra) considers you a great scholar. Abu Hatim (ra) says I have not seen a more excellent jurist than Imam Mak'hool (ra). He used to be very careful in giving fatwas.

According to Abu Mashar (ra), he died in 113AH. Abu Naeem has mentioned the year of his death as 112AH.

31. Ata bin Abi Rabah (ra)

His name was Ata bin Abi Rabah (ra), and his surname was Abu Muhammad. Sheikh Ata bin Abi Rabah (ra) was the slave of a good-hearted woman in Makkah. This woman had allowed him to acquire knowledge.

This elder was an expert in the jurisprudence of the hadiths of the Prophet ﷺ and the companions of the Prophet ﷺ.

Imam Abu Hanifah (ra) learned from Ata bin Abi Rabah (ra) in Makkah the knowledge of Quranic sciences taught by Hazrat Abdullah bin Abbas (RA). From Hazrat Nafee (ra), Maula Ibn Umar (RA) learned the sciences of Hazrat Umar Farooq (RA) and Hazrat Abdullah bin Umar (RA). Ata bin Abi Rabah (ra) visited two hundred companions. In the hadith, he had the honour of being the disciple of Abdullah bin Abbas (RA), Abu Hurairah (RA), Abu Saeed Khudri (RA), Umme al-Momineen Umme Salama (RA) and many other companions. Imam Uzai (ra) and Imam Zahri (ra) are his students.

When Imam Abu Hanifah (ra) visited Makkah, he used to attend his teachings. When Imam Abu Hanifa (ra) attended the lessons of Atta bin Rabah (ra), he paid special attention to him.

He was born in Yemen during the Caliphate of Hazrat Omar (RA) but was brought up in Makkah. He was the teacher of All Abi Mesra bin Khaytham Fahri (ra). His surname was Abu Muhammad. He was dark-skinned and had tired eyes. He is called the successor of Hazrat Abdullah bin Abbas (RA). He considered knowledge to be a means of pleasing Allah.

During his time, there were many great companions. Among the Companions who benefited from his knowledge and acquired the collection of the Prophet's (ﷺ) hadiths from Hazrat Abu Hurairah (RA), Hazrat Abdullah bin Umar (RA), Hazrat Abdullah bin Abbas (RA) and Hazrat Abdullah bin Zubair (RA). The woman to whom he was enslaved freed him when she saw his interest in religious knowledge and his worship and character. He had divided his regular hours into three parts. One part was in the service and loyalty of his master, the second was in worship of his creator and master, and the third was for acquiring knowledge. After independence, he used to sit and stand in Masjid al-Haram all the time. Historians report that for 20 years, the mat of Masjid al-Haram has served as the floor of Ata bin Rabah (ra).

He attained a very high position in knowledge, grace, and purity. Once Hazrat Abdullah bin Umar (RA) came to Makkah for Umrah, many people gathered around him and asked him questions about various issues. Hazrat Abdullah bin Umar (RA) said in a loud voice! O people of Makkah! You are surprised that you have come together to ask me questions even though Ata bin Rabah (ra) is present among you. There is no need to ask anyone else for a problem or take a fatwa in his presence. Historians write that Sheikh Ata bin Rabah (ra) found this place because of two pure habits. One is that he had mastered his desires and did not allow himself to engage in a futile activity. Others had been taken as prisoners of his time. He did not waste any time on useless activities.

Once, Ata bin Rabah (ra) asked Imam Abu Hanifah (ra) to which class you belonged. Imam Sahib replied that I

belonged to every class that followed the Salaf's salah, i.e., the righteous.

He does not impose restrictions, believes in predestination, and does not exclude anyone from the circle of Islam without committing a major sin.

Imam Baqir (ra) says that no person left on the face of the earth knows more about the Masail of Hajj than Ata bin Abi Rabah (ra), and he used to instruct people to learn hadiths from Ata bin Rabah (ra). Great Muhadeseen and commentators used to participate in the assembly of knowledge and grace of Sheikh Ata bin Rabah (ra). Apart from this, a large number of ordinary people were present.

Besides knowledge and action, Allah had given him an abundant world, yet he always stayed away from it. He used to eat dry bread and food, wear modest clothes, have no equipment, and have no servants. His clothes used to be cheap. This was the period when the Banu Umayyad caliphate was at its peak. Gifts and presents were sent to him by the Caliphate. The rulers considered it their privilege to send him gifts. But the sheikhs did not even like to see them; he distributed them all among the poor and students of Haram Sharif.

Allama Ibn Hajar Asqalani (ra) writes that Shaykh Ata bin Rabah (ra) had the status of evidence in jurisprudence. Allama Nawwi (ra) reports that he is one of Makkah's Grand Muftis and Imams.

Sheikh Ata bin Rabah (ra) used to be so careful in narrating the hadith of the Prophet ﷺ that there is no example of this. He did not like to talk to anyone during Dars-e-Hadith. He

used to get angry at those who spoke while he was teaching hadith and throw them out of the assembly.

Among his students are Imam Abu Hanifa, Imam Uzai, Imam Zuhri, Imam Mujahid, Imam Ayub Sakhtiyani, Imam Ibn Jarij, Imam Abu Ishaq, Humam bin Yahya, Jarir bin Hazim and Imam Amish. (May Allah bless all of them) There are great personalities.

Imam Ata bin Rabah (ra) lived to be one hundred (100) years old, died in Makkah in 114AH, corresponding to 732AD, and was buried in Jannat al-Mualla.

32. Mohareb bin Wasar (ra)

His genealogy is Mohareb bin Wasar bin Saddus bin Shiban bin Dahl bin Thalabah bin Aqayyah bin Saab. His surname is Abu Matraf.

He narrated hadiths from Jabir bin Abdullah (RA), Abdullah bin Umar (RA) and other companions. Imam Ahmed bin Hanbal (ra) has called him Saqqah. He was very pious. He also held the post of Qazi in Kufa.

Hazrat Sufyan Thauri (ra) used to say that I have not seen an ascetic whom I would prefer to a Mohareb (ra).

Allama Dhahabi (ra) has written that Yahya bin Moin (ra), Abu Zareah (ra), Darqutni (ra), Abu Hatim (ra), Yaqub bin Sufyan (ra), and Imam Nasa'i (ra) have called him Saqqah.

He died in 116AH during the reign of Hisham bin Abd al-Mulk.

33. Imam Nafee (ra) Maula Ibn Umar (RA)

He was a freed slave of Hazrat Abdullah bin Umar RA, called Maula Ibn Umar RA. He was among the distinguished students of Ibn Umar (RA).

Ibn Umar (RA) used to respect him so much that he used to say that Allah had favoured us because of his benefit. Imam Nafee (ra) says that I was in the service of Ibn Umar (RA) for thirty years, and I kept getting knowledge from him. A person offered thirty thousand dirhams to Ibn Umar (RA) to buy me, but he rejected it and said, I am afraid that these dirhams would lead me into temptation, and I would not sell you somewhere. So, you are free from today. I set you free.

Hazrat Nafee (ra) narrated the hadiths from the Companions of the Prophet (RA), among them Umm al-Momineen Hazrat Aisha Siddiqah (RA), Umm al-Momineen Hazrat Umme Salama (RA), Hazrat Abdullah bin Umar (RA), Hazrat Abu Hurairah (RA), Hazrat Rafi bin Khadij (RA), Hazrat Abu Lababah (RA) and Hazrat Abu Saeed Khudri (RA) are included. Imam Abu Hanifah (ra) learned hadiths from the thirteen elders in Madinah, including Imam Nafee (ra). (Manaqib Abi Hanifah; Imam Dhahabi)

Among the sheikhs who narrated hadiths from him are Ibn Jaraj (ra) among the people of Makkah, Imam Uzai (ra) among the people of Syria, Imam Malik (ra) among the people of Medina, Layth bin Saad al-Misri (ra) among the people of Egypt, Aqeel bin Khalid (ra), Ayyub, and Ibn Aoun (ra).

He died in 117AH.

34. Imam Muhammad Baqir (ra) bin

Hazrat Ali Zainul Abidin (ra)

Imam Muhammad Baqir (ra) was the brother of Zayd bin Ali (ra) and was a great scholar of jurisprudence and hadith. His surname was Abu Jafar. He was the grandson of Imam Hussain (RA). He belonged to Ahl al-Bayt. He was called Baqir Al-Uloom because of his extensive knowledge and many hadiths.

He had great devotion and love for Syedna Siddiq Akbar (RA) and Syedna Farooq-e-Azam (RA). He never bad-mouthed or criticized the Caliphs. Once in Kufa, some people insulted the glory of the three Caliphs, so he became angry and said, with regret, in a serious tone!

Are you not related to those refugees who were expelled from their country, and their possessions were taken away?

Iraqi said! no

Imam Baqir (ra) said! Are you related to those who sheltered the refugees and the believers?

The Iraqi said, even after hearing this! no

Imam Baqir (ra) said again! You are not related to those who came after these two groups and prayed for forgiveness for their brothers. Those who excelled him in faith and left this world. May Allah keep you away from those who verbally profess Islam but do not belong to the people of Islam.

Imam Baqir (ra) once said! Abu Hanifah (ra) has treasures of knowledge.

Imam Azam (ra) narrated from Imam Baqir (ra) that Imam Baqir bin Ali (ra) said! Hazrat Ali (RA) went to the funeral of Hazrat Umar (RA), and there was a chador at the funeral. Hazrat Ali (RA) said! There is no such person that I would like to go to Allah with his deed record except this cloaked person (i.e., Hazrat Ali (RA) was proud of Hazrat Umar's (RA) deed record).

(Biography of Imam Azam (ra): p. 591)

Because of his academic achievements, Imam Nasa'i (ra) has counted him among the jurists of Medina. Hafiz al-Dhahabi (ra) considers him one of the custodians of hadith. Hazrat Jabir Bin Abdullah (RA), Hazrat Abu Saeed Khudri (RA), Hazrat Abdullah Bin Umar (RA), Hazrat Abdullah Bin Jafar (RA), Hazrat Zainul Abideen (RA), and other great personalities are among the people from whom you have narrated hadiths.

Imam Baqir (ra) died in 118AH.

35. Imam Hammad bin Abi Sulaiman

al-Ashari (ra)

His name is Hammad, and his surname is Abu Ismail. He was among those who were sent by Hazrat Amir Mu'awiyah (RA) to Hazrat Abu Musa al-Ashari (RA) in Damat al-Jundal.

He is the inheritor of the knowledge of Hazrat Ali Murtaza (RA) and Hazrat Abdullah bin Masoud (RA). He was also a unique student of Hazrat Anas bin Malik (RA).

Hazrat Hammad bin Abi Sulaiman (ra) had a very high position among the teachers of Imam Abu Hanifa (ra). He was the freed slave of Ibrahim bin Abi Musa al-Ashari (ra). Because of this relation, it is called Ashari. Hazrat Hammad bin Sulaiman (ra) received his education and training in Kufa and learned jurisprudence from Ibrahim Nakhai (ra). Therefore, he was more familiar with the opinion of Ibrahim Nakhai (ra). He was an expert in Halal and Haram.

Hazrat Hammad was not only a student of Ibrahim Nakhai (ra) in jurisprudence but also knew the jurisprudence of Imam Shaabi (ra). Ibrahim Nakhai (ra) and Imam Shaabi (ra) obtained knowledge from Alqamah bin Qays (ra) and Masruq bin Al-Ajda (ra), and these gentlemen directly received knowledge from Jalil-ul-Qadr companions like Hazrat Abdullah bin Masoud (RA) and Hazrat Ali al-Murtaza (RA).

He was the great jurist of Kufa, Jalil-ul-Qadr Muhaddith, and the most outstanding scholar of his time. Among his teachers are Hazrat Anas bin Malik (RA), Ibrahim Nakhai (ra), Saeed

bin Musayyab (ra), Saeed bin Jubair (ra), Zayd bin Wahib (ra), Abu Wail (ra), Imam Shaabi (ra). Imam Muslim (ra) and the Companions of the Sunnan took his narrations. Imam Yahya bin Moen (ra), Imam Nasa'i (ra), Imam Bukhari (ra), Ibn Habbab (ra), and other great hadith scholars and hadith critics have learned hadith and jurisprudence from him.

Among his famous students are Imam Azam Abu Hanifa (ra), Imam Amish (ra), Sufyan Thori (ra), Imam Shuba (ra), Imam Asim Ahwal (ra), and other Jalil-ul-Qadr Muhadeseen included.

Imam Azam (ra) received knowledge from Hazrat Hammad bin Abi Sulaiman (ra) for eighteen years. Imam Sayuti (ra) considers Imam Hammad (ra) to be one of the guardians of hadith. Hafiz Abd al-Barr (ra) writes that he was a jurist of Kufa, and his fatwas were authentic. He was an expert in both jurisprudence and hadith at the same time.

He died in 120AH during the reign of Caliph Hisham bin Abd al-Mulk.

36. Zayd bin Ali Zainul Abidin (ra)

He was the grandson of Imam Hussain (RA) and the brother of Imam Baqir (ra). He was a great scholar of hadith and religious sciences. He had a prominent position in the Ahl al-Bayt-e-Rasul. His surname was Abul Hasan. His mother was from Sindh.

Imam Abu Hanifah (ra) learned from Hazrat Zayd bin Ali Zainul Abidin (ra) for two years. Imam Sahib (ra) says that he saw Zayd bin Ali (ra) and other family members, but he did not find anyone more jurisprudent, more eloquent and more ready to answer than him. He was a great scholar of Hadith. Imam Abu Hanifah (ra) did not acquire regular knowledge by being present in the service of Hazrat Zayd (ra) but used to benefit from him during various meetings.

He came out against the Umayyad Caliph Hisham to bin Abd al-Mulk in 122AH. Imam Abu Hanifah (ra) used to support him, but, considering the circumstances, he forbade him to rebel against the Khalifah. Because he knew that none of his companions were with him by heart, they could betray him at any time, but he still went out. These Kufis betrayed him at the right time, and he would have faced the enemy's army. He was martyred. His body was hanged on the stake.

37. Qazi Iyas bin Muawiyah al-Muzni (ra)

His name was Iyas, and his surname was Abu Waila. His lineage is as follows: Iyas bin Muawiya bin Iyas bin Bilal bin Rayab bin Ubayd bin Sawa bin Sariyah bin Ziban bin Thalabah bin Salim bin Aws bin Muzaina.

Qazi Iyas bin Muawiya al-Muzni (ra) is counted among the followers of the first era. He acquired the knowledge of the Quran and Hadith from many Companions.

He was born in the Najd region of Yamama. In his childhood, his parents moved to Basra, Iraq. That's where he got his primary education. He was a Saqqah and Hafiz al-Hadith.

Allah Ta'ala had given him the knowledge of the Qur'an and Hadith, intelligence, and the ability to respond promptly. During the caliphate of Caliph Umar bin Abdul Aziz (ra), Sheikh Iyas bin Muawiyah (ra) was nominated as the Qazi of Basra. Qazi Iyas bin Muawiyah's (ra) judicial decisions were full of knowledge and wisdom.

When his knowledge was discussed, many people used to gather around him. There were two types of people in it. One was those who came to learn the knowledge of religion from him and to listen to the hadiths of the Messenger of Allah ﷺ. Others used to go to him for scholarly discussions and ask you for answers by asking various questions.

When Qazi Iyas bin Muawiya (ra) reached the age of seventy-six (76), one night, he saw his late father and himself in a dream that they were riding their respective horses and walking together, neither leading. A few days after this

dream, one night, he lay on his bed as usual and asked his family if he knew what night it was. The family expressed ignorance. He spoke! On that date and that night, my late father had completed seventy-six (76) years of age, and he died in the morning. After saying this, he went to sleep. In the morning, the family members saw that he had passed away.

He was seventy-six (76) years old at his death. He died in 122AH.

38. Salma bin Kaheel (ra)

He is a famous Muhaddith and Tabai. He belongs to Hazrami by tribe.

He has narrated hadiths from Jundab bin Abdullah (RA), Abdullah bin Abi Awfi (RA), Abu Tufail (RA), and other companions.

In Kufa, four people were considered the most reliable in narrating hadiths. Mansoor bin Mutamar (ra), Amr bin Marah (ra), Abu Hussain (ra) and Salma bin Kaheel (ra).

He died in Kufa in 122AH.

39. Samak bin Harb (ra)

His surname was Abu Mughirah. His father's name was Harb Zahli. He is one of Jalil-ul-Qadr Tabai and a Muhaddith. He has the privilege of visiting eighty (80) Companions.

Two hundred hadiths have been narrated from him. He used to narrate hadith after extensive research. He has narrated hadiths from Jabir Bin Samra (RA), Numan Bin Bashir (RA), and other Companions (RA).

He died in 123AH.

40. Imam Muhammad bin Muslim bin Shahab Zahri (ra)

His name was Muhammad, his surname was Abu Bakr, and his father was Muslim bin Shahab Zahri. His lineage is as follows: Muhammad bin Muslim bin Ubaidullah bin Abdullah bin Shahab bin Harith bin Zahra bin Kalab bin Marrah al-Zuhri al-Qurashi.

He is known as "Zuhri" because of his relationship with Banu Zahra, a famous tribe of Quraysh, and as "Ibn Shahab" because of his grandfather, Shahab bin Harith. His grandfather, Abdullah Shahab, was one of the staunch opponents of the Prophet (ﷺ). He participated in the Battle of Badr and the Battle of Uhud on the side of the polytheists of Makkah. Among their descendants, Allah Almighty created the great Muhaddith.

In his time, he achieved such academic excellence in the Quran and Hadith that he had no second. His intelligence and memory were unmatched. He was so intelligent that there was no need to ask any problem again. His memory was so strong that, once he heard something, it was permanently imprinted on his heart. He had memorized the entire Holy Quran in eighty (80) days. He doubted a hadith only once in my life; when he searched it, it was the same as he remembered.

He served Imam Saeed bin Musayyab (ra) for eight years in Madinah and preserved all his knowledge. Imam al-Zahri (ra) used to go to people's houses in Madinah and collect the hadiths of the Prophet (ﷺ). He always kept a pen and paper and wrote down whatever he heard. He used to come first

and sit in front of the class. He didn't mind learning knowledge even from a female teacher. Mainly, he used to ask them about hadiths.

Sheikh Qasim bin Muhammad (ra) said to Imam Zuhri (ra) that he is eager to study knowledge. He learned other sciences with great interest and understanding of hadith. Abu Al-Zanad (ra) says that we used to write down the issues of halal and haram in teaching, and Ibn Shahab Zahri (ra) used to write down everything the teacher said. This was the reason why he was proficient in all sciences. Imam Abul Layth (ra) says that when he talked about the Qur'an, we thought he was a great scholar of the Qur'an. When he used to talk about the hadith of the Prophet (ﷺ), we felt that he was a great imam of hadith, and when Arabs and others look at history, it seems that this was his main subject.

The era of Imam Zuhri (ra) was the time in which the hadiths of the Prophet (ﷺ) had spread in Islamic countries. The series of copying them continued. Everyone considered it their privilege to take part in this race. It became difficult to distinguish between the good and the bad in this crowd. Then, the false and misguided sects of Khawarij, Rawafidh, Shia, and Ashna Ashriya, deniers of fate, etc., had also appeared and were secretly preaching their opposing ideas. These sects had started fabricating self-created hadiths to prove their beliefs and theories correct, and their preaching had become common.

In this atmosphere full of temptations, on the one hand, the scholars of the Islamic Nation were worried; on the other hand, there was also a political tug-of-war going on. Among the Umayyad caliphs, Hazrat Umar bin Abdul Aziz (ra) was

the first ruler to feel tempted to invalidate hadiths. His keen eye was on the near-future results. He gave special instructions to Muhammad bin Muslim Shahab al-Zahri (ra) and Abu Bakr bin Hazm (ra) in the Jalil-ul-Qadr imams of the time to collect as many authentic hadiths as possible so that the Muslims of the future would not be exposed to these false and sedition-prone people, that can be protected from them.

So, these two elders started working on this mission, and authentic hadiths were collected quickly. On this basis, it is said that Imam Zahri (ra) was the first person in the Islamic nation to collect hadiths. Imam Shafi'i (ra) says that if Imam Zuhri (ra) were not there, the Sunnan of Medina would have been lost. He was by far the most outstanding scholar of his time. Caliph Umar bin Abdul Aziz (ra) used to say that no one is more knowledgeable about the Sunnan than Imam Zuhri (ra).

Imam Zahri (ra) was the owner of a great power of memory, who, after acquiring knowledge, kept it in his memory. He used to recite hundreds of hadiths at gatherings. Whenever he needed to replicate them, he repeated them exactly the same way.

Once, Caliph Hisham bin Abd al-Mulk requested that some hadiths be written down for his son. He has orally transmitted four hundred hadiths to them. A month later, he met the Khalifa again and told him that the book of four hundred hadiths you had written for my son had been lost somewhere. You can make him rewrite the same hadiths. He again spelled out the same four hundred hadiths, which were not even slightly different from his first writing.

(Tazkirah al-Huffaz: p. 83)

Imam Amr bin Dinar (ra) was a great Muhaddith and a man of knowledge and grace. Imam Ahmad bin Hanbal (ra) and Muhaddith Ishaq bin Rahawiya (ra) also have the same opinion. Imam Zahri (ra) was born in Madinah Tayyaba in 50AH. Among those he privileges to learn the Ahadith are Hazrat Abdullah bin Umar (RA), Hazrat Abdullah bin Jafar (RA), Hazrat Masoor bin Mukharama (RA), Hazrat Sahel bin Saad (RA), Hazrat Anas bin Malik (RA), Hazrat Jabir bin Abdullah, Hazrat Saib bin Yazid, Hazrat Mahmud bin Rabi, Abdullah bin Thalabah, Abdul Rahman bin Aamir, Saad bin Sahel, Abu Tufail Aamir, Hazrat Abu Umama (ra) are included. Among the followers (Tabeyien) from whom he read hadiths are Saeed bin Musayyab (ra), Abu Umama bin Sahel (ra), and Abu Sahel (ra).

Among those who listened to the hadiths from him were Caliph Umar bin Abdul Aziz, Hazrat Ata bin Abi Rabah, Hazrat Amr bin Dinar, Hazrat Saleh bin Kaisan, Hazrat Abu Ayyub Sakhtiyani, Abdullah bin Muslim Zahri, Imam Uzai, Imam Ibn Jarij, Imam Muhammad (Baqir) bin Ali bin Hussain, Imam Muhammad bin Mankader, Mansoor bin Mutamar, Imam Musa bin Uqbah, Hazrat Yahya bin Saeed Ansari, Imam Hisham bin Arwa, Imam Malik bin Anas, Imam Muammar al-Zubaidi, Imam Ishaq bin Yahya, Imam Bakr bin Wail and Shuaib bin Abi Hamzah, Laith bin Saad Misri, Ibn Abi Zayb, Sufyan bin Ayaina, Aqeel, Yunus, and Hazrat Imam Abu Hanifa (ra) are Included.

Imam al-Zahri (ra) is in first place in the "Faqih Saba" of Madinah. His fatwas were so large that Muhammad bin Nuh (ra) collected them in three heavy volumes.

Imam al-Zahri (ra) is the first scholar of Hadith editing and biographical studies to have written a permanent book on

Mughazi. After him, others who followed him wrote books on Maghazi and biography. Two of his famous disciples made a name for themselves in the world. They are Musa bin Uqbah (ra) and Muhammad bin Ishaq (ra).

Imam Mak'hool Shami (ra), who is a Muhaddith, jurist, and imam of the country of Syria, travelled to all Islamic countries to acquire knowledge and benefited from great scholars, says that I have not seen a more excellent scholar than Ibn Shahab Zahri (ra). Imam Zahri (ra) travelled to different countries to acquire knowledge. He first went to Syria, then to Egypt; he also travelled to Makkah many times. If you were talking about the art, it would have been known that this is his unique art. Imam Layth bin Saad (ra) says I have not seen a more comprehensive personality than Imam Zuhri (ra). He was known as a great scholar when he spoke about motivation. When we shed light on the Arabs and Ansab-e-Arab, it becomes clear that this is their unique art. Allama Muammar (ra) and Ayub Sakhtiyani (ra) greatly appreciated his knowledge. Imam Mak'hool (ra) praised him immensely. He was perfect in all sciences, including the Quran, Hadith, and Fiqh.

Ali bin Al-Mudaini (ra) says that in Hijaz, all the knowledge of trusts was divided between Zuhri (ra) and Amr bin Dinar (ra). Imam Abu Dawud (ra) says that 2,200 hadiths have been narrated from Zuhri (ra); half of them are Musnad. Amr bin Dinar (ra) says I have not seen anyone more reliable in hadith than Zuhri (ra).

Allah Ta'ala also blessed Imam Zahri (ra) with wealth. He used to give a lot of charity. His guests used to spend lavishly. He was often used to pay the debtors' debts.

Besides editing hadiths, Imam Zahri (ra) was also fond of collecting the Sunnan of the Companions. He used to say that the Companions who quoted the hadiths of the Messenger of Allah (ﷺ) know the meaning and significance of these hadiths, so their sayings, actions, habits, and manners should also be preserved because they are by the Sunnah. When Imam Malik (ra) found a difference in a hadith, he used to observe and follow the actions of the people of Medina. Shaykh Saleh bin Kaisan (ra), who is a contemporary of Imam Zuhri (ra) and was also his teaching companion, says that Imam Zuhri (ra) said that we should preserve the Sunnan of the Messenger of Allah (ﷺ) and then he did this. Imam Zahri (ra) recorded the Sunnan of the Prophet (ﷺ) along with the Sunnan of the Companions.

Imam Zahri (ﷺ) used to sit on the Masnad of the Majlis Iftah of Madinah due to his jurisprudence perfection. The number of his fatwas is very high. Muhammad bin Nuh (ra) has collected these fatwas in three volumes in jurisprudential order. He was very generous. He used to spend very freely. Imam Amr bin Dinar (ra) says that we have not seen dinars and dirhams more worthless in the eyes of anyone than in the eyes of Zuhri (ra). Imam Zahri died in 124AH. This is correct. Apart from that, 123AH and 125AH have also come in the hadiths.

41. Imam Amr bin Dinar Makki (ra)

He is one of Jalil-ul-Qadr Tabai and a famous Hadith Imam of Makkah. He used to teach Hadith in the Haram, so he was known as "Alim al-Haram." He learned and memorized Hadith from Hazrat Abdullah bin Abbas (RA), Hazrat Abdullah Bin Umar (RA), Hazrat Jabir Bin Abdullah (RA), Hazrat Bajala Bin Abdullah (RA), Hazrat Anas Bin Malik (RA), and many other companions. Among his followers are his teachers Abu al-Shaata'a, Taos bin Kaisan, Kareeb and Mujahid (ra). He has learned hadiths from them.

Imam Dhahabi (ra) considers him to be one of the guardians of hadith. From Imam Amr bin Dinar (ra), Imam Shuba (ra), Imam Sufyan bin Ayaina (ra), Imam Ayyub Sakhtiyani (ra), Taos bin Kaisan (ra), Imam Hammad bin Zayd (ra), and Imam-e-Azam Abu Hanifah (ra) have narrated hadiths. Imam Abu Muhammad al-Harithi (ra) said that, despite being one of the sheikhs of Imam Abu Hanifa (ra), Imam Amr ibn Dinar (ra) has narrated hadith from him, which is a proof of the greatness of Imam Abu Hanifa (ra) in the knowledge of hadith.

Among his students are Ameer-ul Momineen fi Hadith, Imam Shuba (ra), Ibn Jurij (ra), Sufyan Thauri (ra), Hammad bin Salamah (ra), Sufyan bin Ayaina (ra), and Hammad bin Abi Sulaiman (ra). Imam Amr bin Dinar (ra) was Hafiz al-Hadith.

He passed away in 126AH. (Al-Aquod al-Juman: p. 183)

42. Imam Rabi'ah Al-Rai (ra)

Imam Rabia al-Rai (ra) was born in Medina. His surname was Abu Abdul Rahman. At the age of three, he was sent to school. At that time, his father, Farrukh, was on a jihad to Samarkand and Bukhara. Among the great people whom Imam Rabia (ra) benefited from during his time as a student is Jalil-ul-Qadr Companion Hazrat Anas bin Malik (RA), and among his followers Hazrat Saeed bin Musayyab (ra), Imam Mak'hool Shami (ra) and Muhaddith Salama bin Dinar (ra). He has achieved such perfection in the knowledge of Hadith that only a few fortunate people have gained. He started teaching. There was such a large crowd of students in his teaching circle that his assembly became Medina's largest. He met his father after thirty years.

Imam Rabi'a al-Rai (ra) used to teach hadith in the Prophet's Masjid after the Fajr prayer. His name was Rabi'ah bin Farrukh, but because of his understanding and insight, people used to refer to him for problems not found in the Qur'an and Hadith, and Imam Rabi'ah (ra) granted him the power of ijtiḥad in light of the Qur'an and Hadith. He used to solve the problem, so he got the name Rabia Al-Rai (ra). He is counted among the trustworthy Muhadiseen.

Allama Ibn Saad (ra) writes him with trust and many hadiths. Khatib al-Baghdadi (ra) and Hafiz al-Dhahabi (ra) remember him as Imam and Hafiz al-Hadith. His contemporaries were well-versed in the science of Hadith.

The list of famous students of Imam Rabi'a (ra) is very long. Among his special students are Imam Yahya bin Saeed Al-

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Qattan (ra), Imam Malik bin Anas (ra), Imam Sufyan Thori (ra), Imam Uzai (ra) of Malik Sham, Imam Laith bin Saad (ra) of Egypt, Imam Sufyan bin Ayaina (ra), Imam Sulaiman bin Hilal (ra), Ameer-ul Momineen in Hadith, Imam Shuba (ra) and Imam Azam Abu Hanifa (ra).

Muhaddith Sawar bin Abdullah (ra) says we have not seen an excellent scholar more than Imam Rabi'ah (ra). Imam Raiyah (ra) used to organize many religious gatherings, in addition to teaching. He did not like to take the favour of sultans and nobles.

He passed away in Madinah in 130AH; in another narration, it is written as 136AH according to 753AD. He was buried in Jannat al-Baqi.

43. Abu Ishaq Sabie (ra)

His name was Amr bin Abdullah Sabie Hamdani Kufi (ra), and his surname was Abu Ishaq. He was a famous Tabai. He saw Hazrat Ali Al-Murtaza (RA). He learned Ahadith from Hazrat Abdullah bin Abbas (RA), Abdullah Bin Umar (RA), Abdullah Bin Zubair (RA), Bara Bin Azib (RA), Adi Bin Hatim (RA), Jarir Bijli (RA), Jabir Bin Samra (RA), Numan Bin Bashir (RA), Zaid Bin Arqam (RA), and many others.

He had heard hadiths from other companions and used to narrate from them. Some scholars say that he used to tell from twenty-eight Companions. Ustad Ali bin Madini (ra) says that if the teachers of Abu Ishaq (ra) were counted, their number would be around three hundred, of which eighty (80) are the Companions of the Prophet (ﷺ).

Among those who have narrated hadiths from him are Qatadah bin Damamah (ra), Sulaiman al-Taimi (ra), Imam Amish (ra), Imam Shuba (ra), Sufyan Thauri (ra), Abu Al-Hus (ra), Zaidah (ra), Shareek (ra) and Sufyan bin Ayaina (ra), his son Yunus (ra) and his grandson Israel (ra) also narrated hadith from him. He is counted among the reliable narrators of hadiths.

He died in 129AH. 127AH has also been mentioned in some narrations.

44. Imam Ayub Sakhtiyani (ra)

His full name is Ayyub bin Abu Temima Kisan Sakhtiyani Basri (ra). His surname was Abu Bakr. He was a freed slave of Anza.

He was the leader of the jurists of his time. He was a religious Hafiz al-Hadith worshiper. He performed forty Hajj. He used to cry with intense emotions while narrating the hadiths of the Messenger of Allah (ﷺ).

He used to say that overeating is a stomach disease. A servant becomes a leader because of two qualities: one is to be indifferent to what is in the hands of the people, and the other is to be oblivious to what is happening to them. He was very promising and hilarious.

Hazrat Ayub Sakhtiyani (ra) said! There are three types of righteousness:

1. The most favourite is to worship Allah Ta'ala.
2. The highest asceticism is avoiding things forbidden by Allah Ta'ala.
3. The best Zuhd in terms of reward is in the lawful things of Allah.

He died of plague in Basra in 131 A.H., according to 749 AD. He was sixty-three (63) years old at his death.

45. Imam Salama bin Dinar (ra)

His name is Salma, his father's name is Dinar, and his surname is Abu Hazem. His feet were lame; hence, he was called Araj. His father was of Iranian descent, and his mother was from Rome. He was captured in a battle and became a slave of a man from the Makhzoomi tribe. Because of this, he was also called Makhzoomi. His name is Imam Salama bin Dinar Abu Hazem al-Makhzoomi (ra).

He was a foreigner but received Islamic education and training from the sheikhs of Medina. Hafiz Dhahabi (ra) writes that Imam Salma bin Dinar (ra) is a scholar, Hafiz, Abid, Zahid, Waiz, and Sheikh of Medina. He was a great scholar of Hadith. Allama Ibn Saad (ra) writes that he was a trustworthy and knowledgeable scholar. In the hadith, narrations have been quoted from some of his companions, but most of his narrations have been narrated from great followers. Imam Saeed bin Musayyab (ra), a great scholar and hafiz of hadith of his time, is one of those he used, primarily in the science of hadith. His continuous companionship made Sheikh Salma bin Dinar (ra) the Imam of his time.

Hafiz Dhahabi (ra) and Allama Nawi (ra) consider him among the jurists of Madinah. He has also been the Qazi of Medina. Muhaddith Ibn Habban (ra) says he was among Madinah's worshipers and ascetics. He used to avoid sultans and nobles and noted that there was more loss than gain in meetings with them.

Imam Salama bin Dinar (ra) used to say that the servant who keeps the duties and relations between himself and his Lord excellent and correct, then Allah keeps his relations and

others right, and the servant who neglects his duties and his Lord's duties. So, Allah makes a difference between him and the other servants. It is easier to have a good relationship with one caste than with many people.

When Shaykh Salma bin Dinar (ra) approached, someone from the audience asked about the Shaykh's state. He said! If we are saved from the evil that we have done in this world, then there will be no harm to us in the Hereafter. Then he recited this verse of the Holy Quran:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾

(Surah Maryam: 96)

Verily, those who believe [in the Oneness of Allah and His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Gracious (Allah) will bestow love for them (in the hearts of the believers).

He was repeating this verse to meet the Supreme Friend in this condition. He passed away in 140 AH, corresponding to 757 AD.

46. Hazrat Aamir Bin Abdullah Al Taimi

(ra)

Hazrat Amir Bin Abdullah Al-Taimi (ra) learned a large part of the knowledge of Hadith from Hazrat Abu Musa Al-Ashari (RA). He will find hundreds of hadiths in which the Prophet (ﷺ) was only related by Hazrat Abu Musa al-Ashari (RA). He has divided his daily routine into three parts. One part was devoted to promoting knowledge. He started a series of knowledge circles in Jama Basra, where people from far-flung areas of the city used to come to acquire knowledge. It was the first Hadith seminary in the city of Basra. The second part of his life was devoted to divine worship. He used to talk to Allah Ta'ala about secrets in solitude. He used to read Nawafil (prayers) so often that his feet would get swollen. The third part of his life was devoted to jihad and fighting. He used to go out with mujahideen caravans to distant regions, return to Basra with success and spoils, and resume his civilian routine.

Sheikh Amir bin Abdullah al-Taimi (ra) taught the Quran and Hadith all his life, engaged in worship, and, when Jihad was announced, was seen at the front of the ranks. He spent his whole life eating dry food.

Sheikh Amir bin Abdullah (ra) spent the last days of his life in Syria. He made Bait al-Maqdus his abode. Hazrat Ameer Muawiyah (RA), the governor of Syria, respected him and cared a lot about his comfort.

As Sheikh Amir's death approached, people gathered to visit him. Seeing the crowd, he wept. People thought that he was

afraid to know the time of his death. When asked by some people, he said! I am not scared of death; the fact is that I am going on a long journey, but the travelling part is brief; it is not known whether it will reach the destination. After saying this, he began to sob and cry and made others cry, too. At the same time, his soul flew towards the actual owner.

47. Abu Muhammad Abdullah bin Hasan (ra)

His name was Abdullah bin Hasan (ra). His surname was Abu Muhammad. He was born in 70AH.

Ibn al-Bazazi (ra) states that Abu Muhammad Abdullah bin Hasan (ra) was a great Muhaddith, the narrator of authentic hadiths. Sufyan Al-Thauri (ra) and Imam Malik (ra) say that Abu Abdullah bin Hasan (ra) was the owner of great value and prestige in the eyes of the scholars. He was very religious. Caliph Umar bin Abdul Aziz (ra) held him in high regard. He was ten years older than Imam Abu Hanifa (ra).

Abdullah bin Hasan (ra) died in 154AH at the age of 75.

48. Hisham bin Arwah (ra)

He is a very famous Muhaddith and Tabai. He is the grandson of Hazrat Zubair bin Awam (RA) and nephew of Abdullah bin Zubair (RA). He is a great narrator of Hadith, a Hafiz of Hadith, a Hujjat, and a Saqqah Muhaddith. Imam Abu Hanifah, Sufyan Al-Thauri, Sufyan bin Ayaina, Imam Malik, Hammad bin Salama, Hammad bin Abi Sulaiman, and Yahya bin Saeed Al-Qattan (ra) were among his students. Hazrat Hisham (ra) visited Hazrat Abdullah bin Umar (RA) and Abdullah bin Zubair (RA). Ibn Umar (RA) placed his hand on his head and prayed. Apart from them, he also visited Hazrat Sahel bin Saad (ra), Hazrat Jabir bin Abdullah (ra), and Hazrat Anas bin Malik (ra). He has heard hadiths from his father and uncle. Imam Muhammad bin Saad (ra) says that Hisham bin Arwa (ra) was trustworthy, reliable, and Hujjat al-hadith.

Imam Abu Hatim Razi (ra) says he was "Imam in Hadith."

Imam Ali bin Madini (ra) says he has narrated four thousand hadiths. Among his students are great Muhaddith and Fiqh, among whom Imam Abu Hanifa (ra) is the foremost.

The Abbasid caliph Abu Jafar al-Mansur respected him greatly. He died in 146AH, and Caliph Mansur led his funeral prayer. He was buried in the Khezran Tomb in Baghdad.

49. Sulaiman bin Mehran (ra)

{Imam Amish}

He is known as Imam Amish (ra). His name was Sulaiman bin Mehran. His surname is Abu Muhammad Al-Asadi. He was the slave of Bani Kahl. His homeland was Tabaristan (Azerbaijan). He was born in Ray on the day of the martyrdom of Hazrat Syedna Hussain bin Ali (RA) on the 10th Muharram al-Haram 61AH. His father participated in the war with Imam Hussain bin Ali (RA).

His life began as an enslaved person. He was bought and freed by a wealthy man of Kufa. Allah Ta'ala had endowed him with the ability to acquire knowledge and understanding. It was his good fortune that he was brought up in the city of Kufa, which was the cradle of knowledge and skill at that time and where a large number of the Companions of the Prophet (ﷺ) lived.

He has been honoured to visit Hazrat Anas bin Malik (RA) and Abdullah bin Abi Ufi (RA) and narrate their hadiths. For his academic and practical virtues, Hafiz Ibn Hajar Asqalani (ra) and Allama Dhahabi (ra) honoured him with titles such as Abid and Zahid, Allama-ul-Islam and Shaykh-ul-Islam. He is one of the great scholars. Muhaddith Isa bin Yunus (ra) writes that we have not seen a person like Amish (ra). Muhaddith Sufyan bin Aiyana (ra) says that Imam Amish (ra) was a great reciter of the Book of Allah, a great memorizer of the hadiths of the Prophet (ﷺ), and a science expert.

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He had a vast collection of hadiths. Allama Ibn Al-Mudaini (ra) says that there were six people in the Ummah of the Messenger of Allah (ﷺ) who preserved the hadiths of the Prophet (ﷺ) in four major cities.

1. Imam Malik bin Dinar (ra) in Makkah
2. Imam Ibn Shahab Zahri (ra) in Madinah
3. Imam Qatada bin Damamah (ra) and Imam Yahya bin Kathir (ra) in Basra
4. Imam Abu Ishaq Sabie (ra) and Imam Amish (ra) in Kufa

Muhaddith Abu Bakr Ayyash (ra) says that Imam Amish (ra) was called Syed al-Muhadeseen in his time. The number of his narrations has reached four thousand.

Imam Shuba (ra), who is called Ameer-ul Momineen in the hadith, says about Imam Amish (ra) that I have received knowledge from Amish (ra) and not from anyone else. Muhaddith Qasim bin Abdul Rahman (ra) says that no one in the city of Kufa knows the narrations of Hazrat Abdullah bin Masoud (RA) more than Imam Amish (ra).

Most of the narrations of Imam Amish (ra) are attributed to narrators distinguished for their knowledge and understanding, intelligence, and memory. In the term of Muhadeseen Karam, the narrations of Imam Amish (ra) are generally called "Mus'haf." Ibn Ammar (ra) says that none of the narrators has more trust than Amish (ra). Despite this knowledge and grace, Imam Amish (ra) was very cautious in quoting hadiths. He did not think it was good to narrate many

hadiths; whoever mentioned them would tell them very carefully, fearing not to miss a word.

In the science of hadith, cross-examination and modification (Asma al-Rijal) is a constant knowledge that shows the narrator's status, whether distinguished or weak. In the science of Hadith, this knowledge is "Ashraf Uloom." Muhadeseen, who Allah Almighty created for the authenticity and safety of the Prophet's (ﷺ) hadith, discusses and comments on the narrators with the help of this knowledge. It is not backbiting or slander, which is a forbidden act, but the purpose is to declare the sayings and actions of the Messenger of Allah (ﷺ) higher than all other sayings and actions. Imam Amish (ra) has been prominent and bold about this. He did not consider anyone in comparison to the greatness of the Hadith.

Imam Amish (ra) also had perfect insight into the field of jurisprudence, especially in inheritance. Before him, Imam Ibrahim Nakhai (ra) was recognized as the most outstanding scholar of this knowledge, and people of knowledge used to refer to him. After his death, people used to take the help of Imam Amish (ra).

Along with knowledge, he used to make special arrangements for practicing it. Imam Yahya bin Saeed al-Qattan (ra) says that while he was in this high position of knowledge, he was ascetic, abiding, and awake at night. When he was engaged in worship, no one could predict when it would end. The qualities of prayer in the life of the Companions were visible in his life.

Hafiz al-Dhahabi (ra) writes that he was the leader of both fruitful and good knowledge and was called Shaykh al-Islam. Muhaddith Waki bin Jarrah (ra) says that he used to organize the congregational prayers so much that even at the age of seventy, his Takbir-e-Awla did not die. The routine of reciting the Qur'an prevailed over all acts of worship. He used to finish one Quran every seven days. He used to complete the Quran every third day in Ramadan and finished the Quran every night of the last decade. He was also an expert in Quranic sciences and used to correct people's recitations. He acquired the knowledge of recitation from Yahya bin Wathab (ra), Hazrat Alqamah (ra), and Hazrat Abdullah bin Masoud (RA).

Among his students were Imam Azam Abu Hanifa (ra), Sufyan Thauri (ra), Shuba bin Hajjaj (ra), Sufyan bin Ayaina (ra), Abdullah bin Mubarak (ra), Waki bin Jarrah (ra), Zaidah (ra), Abu Naeem (ra), Fazil bin Ayyad (ra), and other famous people.

There were four thousand Muhaddiths in Iraq at that time. Imam Zuhri (ra) was not convinced of Imam Amish's (ra) knowledge. Their knowledge was said to be weak. Ishaq bin Rashid (ra) once told him that al-Saad enslaved a person (Aamish) in Kufa. He remembers four thousand hadiths. Imam Zahri (ra) asked with great surprise Four thousand? Is'haq (ra) said that if you ask, I will present those hadiths before you. He gave his version to Imam Zahri (ra), who surprised him. The colour of his face kept changing. He said after finishing the whole collection! Swear to Allah! It is called knowledge. I did not know anyone would have such

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an extensive collection of hadiths. Today, I learned that there is such a critical Muhaddith.

Imam Amish's (ra) life was impoverished, yet he never accepted any offering from an Amir or king. Muhaddith Abu Bakr Ayyash (ra) says he feeds us something whenever we come to Amish (ra). Sometimes, he didn't even have a loaf of bread to eat.

He passed away at the age of 88 (148AH).

05. Imam Jafar Sadiq (ra)

Imam Jafar Sadiq (ra) is the son of Imam Baqir (ra) and the grandson of Imam Zain al-Abidin (ra). His surname was Abu Muhammad. His mother, Farah (ra), was the daughter of Hazrat Qasim bin Muhammad bin Abu Bakr Siddique (ra), who was the grandson of Hazrat Abu Bakr Siddiq (RA).

He was a very pious and prayerful elder. Many hadiths have been narrated from him. He never narrated hadith without ablution. Imam Abu Hanifah (ra) and Imam Jafar Sadiq (ra) were the same age. Imam Jafar Sadiq (ra) passed away two years before Imam Abu Hanifa (ra). Some historians have called you both contemporaries. Imam Abu Hanifah (ra) used to say that I have not seen a more excellent jurist than Jafar ibn Muhammad al-Sadiq (ra).

Once, Imam Abu Hanifa (ra) met Imam Jafar Sadiq (ra) in Medina. Imam Abu Hanifa (ra) asked him if some people accused you of declaring your disgust with Hazrat Abu Bakr Siddique (RA) and Hazrat Umar Farooq (RA).

Imam Jafar Sadiq said! By the Lord of the Kaaba! These people lie. O Abu Hanifa! Do you not know that Hazrat Ali (RA) gave his daughter Umme Kulthum bint Fatimah al-Zahra (RA) in marriage to Hazrat Umar (RA). Don't you know that Umme Kulthum's (RA) maternal grandfather is Hazrat Muhammad Mustafa Syed al-Anbiya (ﷺ), and her maternal grandmother is Syeda Khadijah Al-Kubra Umm Al-Momineen (RA). His brothers, Hasan (RA) and Hussain (RA), are the leaders of the youth of Paradise. Had Hazrat Umar (RA) not been suitable for Syeda Umme Kulthum (RA), then Syedna Hazrat Ali (RA) would never have been satisfied.

The imams who have narrated hadiths from him include Yahya bin Saeed (ra), Ibn Jurij (ra), Imam Malik bin Anas (ra), Sufyan Al-Thauri (ra), Sufyan Ibn Ayaina (ra) and Imam Abu Hanifah (ra).

Scholars say that just as Hazrat Dawood Tai (ra) is the authority and caliph of Hazrat Habib Ajami (ra), so too Imam Azam (ra) is the authority and caliph of Imam Jafar Sadiq (ra). Imam Abu Hanifa (ra) established the stages of conduct and Tariqat within two years of Imam Jafar Sadiq (ra). He passed away in 148AH.

(Biography of Imam Azam (ra): p. 416)

It is written in Mazahir-ul-Haq Jaded that his grave is in Jannat-ul-Baqi in the cemetery of Madinah. He was buried in a tomb where his father, Muhammad Baqir (ra), and his grandfather, Ali Zainul Abidin (ra), were buried earlier.

51. Muhammad bin Is'haq (ra)

His name was Muhammad bin Ishaq (ra), and his surname was Abu Abdullah. His lineage is as follows: Muhammad bin Ishaq bin Yasar bin Khayar. His grandfather, Yasar bin Qays bin Mukhrama bin Muttalib, was his teacher and was called "Muttalibi."

He was born in 80AH. He had the privilege of seeing Hazrat Anas bin Malik (RA). He acquired the knowledge of hadith from his father Ishaq, uncle Musa and besides them, Fatima bint Munzer, Qasim bin Muhammad, Ata bin Rabah, Araj, Imam Zuhri, and other scholars (ra). He narrates from Jarir bin Hazim, Hammad bin Zayd, Ibrahim bin Saad, and many other scholars (ra). Along with hadith, he describes Mughazi and war exploits with great skill. He has compiled a biographical book titled "Maghazi."

Imam Dhahabi (ra) writes that the treasure of Ibn Ishaq (ra) is in the knowledge of Mughazi (Battles) and Sayer (Biographies). He was not much of a confidant of hadith. Imam Shuba (ra) says that Ibn Ishaq (ra) is the leader of the believers according to the hadith. Imam Zahri (ra) said there would be a lot of knowledge in Madinah as long as Muhammad bin Ishaq (ra) was among them. Yazid bin Haroon (ra) says that if I were the king, I would have appointed Ibn Ishaq (ra) as the Amir over all the Muhaddith. Yahya bin Mo'in (ra) says that Ibn Ishaq (ra) is reliable but not Hujjat. Most of the scholars consider him a historian rather than a Muhaddith.

According to reliable reports, his death occurred in 151 AH. In some accounts, his death date is also given as 152AH.

52. Imam Musar bin Qadam (ra)

His lineage is as follows: Musar bin Qadam bin Zaheer bin Ubaidullah bin Harith bin Abdullah bin Amr bin Abd Manaf bin Bilal bin Amir bin Sa'sa'ah. His surname is Abu-Salma.

He was one of the great guardians of hadith. His class used to be taught in the masjid. He used to sit in the masjid every day after the rituals of worship, and those interested in hadith would gather around him to seek his expertise by asking various questions. His mother was also a great Abida and Zahida. This was the effect of their education and training. He was very concerned about his mother's comfort and respected her immensely.

He is considered among the great Muhaddith and Tabeyien. He used to dislike Imam Abu Hanifa (ra). After attending the service of Imam Azam (ra), he was ashamed to see Imam Sahib's knowledge, piety, and asceticism and became his believer. He took the constant companionship of Imam Sahib (ra) until he died in a state of prostration in Imam Sahib's Masjid.

He died in 153AH or 155AH during the reign of Caliph Abu Jafar al-Mansur.

*The benefit of
human ears reach
himself while
there are Language's
benefits get
others
(Imam Shaabi)*

53. Ibn Jurij (ra)

His name is Abd al-Malik bin Abd al-Aziz bin Jarij (ra), and his surnames are Abu Al-Walid and Abu Al-Khalid. He is of Roman descent. Before the Ba'ath (Prophethood), there were many Roman slave families in Makkah, including the family of Ibn Juraj (ra). He was born in Makkah in 70AH.

At that time, there were many Companions, but they could not have the honour of their company. He was fond of poetry and spent his entire youth pursuing it. Then he was inclined toward religion and began attending the lectures of Tabai Ata bin Rabah (RA), a student of the famous Hazrat Abdullah bin Abbas (RA). He continued to enrich himself with knowledge for seventeen years.

Even after serving him for a long time, he still wanted to learn more. After that, for seven years, he learned from the great Muhaddith of Makkah and Sheikh Amr bin Dinar (ra). He left Makkah and learned Hadith and other sciences from the sheikhs of Medina, Basra, Baghdad, Yemen, Syria and Egypt. He had particular expertise in the science of Hadith.

Hadith narrations relied on six people. Then, the knowledge of these people was narrowed to those who edited the Hadith, including Ibn Jarij (ra). Imam Ahmad bin Hanbal (ra) says that Ibn Jarij (ra) and Saeed bin Abi Arooba (ra) were the first to write books on the science of hadith. He had a collection of hadiths. Some scholars have called his narrations weak. Yahya bin Moin (ra) and Allama Dhahabi (ra) trusted his narrations.

Biographies of Muhadeseen

He was a great scholar and worshiper, and he fasted frequently. He was also very gentle, and tears came to your eyes very quickly.

Abd al-Razzaq (ra) says he used black dye and expensive perfumes. He was extremely generous and charitable. He spent most of his life near Harman but moved to Basra at the end of his life. He died there in 150AH.

54. Muammar bin Rashid (ra)

His name was Muammar bin Rashid (ra), and his surname was Abu Urwa. It was called Azdi because of its relation to the famous Arabian tribe, the Banu Azd. He was born in Basra in 95AH. He was the slave of Abdul Salam bin Abdul Quaddus, a man from Basra. He was descended from the Hadan branch of the Azad tribe with Vila terms.

He moved from Basra to Yemen and became a disciple of Hammam bin Mamba (ra). Apart from him, he also consulted other scholars. Ibn Jarir (ra) used to say to his students, "Go to Muammar's (ra) assembly; Muammar (ra) has superior knowledge." Imam Yahya bin Mo'in (ra) says that Muammar bin Rashid (ra) is the most mature of all those who acquired the knowledge of hadith from Imam Zuhri (ra). Imam Nasa'i (ra) says that Muammar s(ra) said that I heard the hadith from Qatadah bin Damamah (ra) at the age of fourteen, and whatever I heard from him at that time seemed to be imprinted on my heart.

He had exceptional knowledge of Hadith and related sciences and arts. He memorized thousands of hadiths. He also had a collection of hadiths. He is the first author of hadith in Yemen. He received knowledge from numerous students from him. Imam Abdul Razzaq bin Hammam (ra) says that Muammar bin Rashid (ra) wrote ten thousand hadiths.

He died in 153AH at the age of fifty-eight.

55. Saeed bin Abi Arooba (ra)

His name was Saeed bin Abi Arooba (ra), and his surname was Abu Nazr. He was called Adwi because he was the teacher of Banu Adi.

He was born during the lifetime of Hazrat Anas bin Malik (RA). He was a great scholar and high-ranking Hafiz al-Hadith, a resident of Basra. He learned from Hasan Basri (ra), Allama Ibn Sirin (ra), Abu Nazra Abdi (ra), Qatadah Bin Damamah (ra), and other hadith scholars (ra). Bishr bin Mufassil (ra), Yahya bin Saeed (ra), and many other scholars are among his students.

Allama Dhahabi (ra) states that Saeed bin Arooba (ra) was the first person to write hadith knowledge in Basra. Yahya bin Moin (ra) says that Saeed bin Arooba (ra) is firmer and more trustworthy than others in narrating hadith. Some people said that his memory had deteriorated before his death.

He died in 156AH.

56. Imam Uzai (ra)

His name is Abd al-Rahman bin Amr bin Yehmad al-Uzai (ra). His surname was Abu Umar. He belonged to the Uzaa tribe. He was born in Baalbek, Syria, in 88AH. He grew up in a deplorable and impoverished state with his mother in a settlement called Beqaa.

Abu Zareah Damascene (ra) said his name was Abd al-Aziz, which he changed to Abd al-Rahman. He was originally a prisoner of Sindh. He stayed in a town called Uzai; hence, Uzai prevailed in his name.

He lost his father's shadow as a child. His mother kept moving from city to city due to financial problems. So, not much is known about his childhood education. He has listened to hadiths from a large group of followers (Tabeyien), including Ata bin Rabah (ra), Qasim bin Makhmira (ra), Haddad bin Ammar (ra), Imam Zuhri (ra), etc. Imam Shuba (ra), Abdullah bin Mubarak (ra), Waleed bin Muslim (ra), Yahya bin Saeed (ra) etc. Hafiz Ibn Kathir (ra) said he received knowledge from many followers (Tabeyien).

He settled in Beirut. He is called the Imam of Hadith and Fiqh. He did not care about anyone's blame in fulfilling the commands of Allah Ta'ala. He was offered the post of judge, but he declined.

He was a great hadith scholar, trustworthy, authentic, multi-talented, and righteous Muhaddith. Allama Dhahabi (ra) wrote Shaykh al-Islam and Hafiz al-Hadith. He was the Grand Mufti of the people of Syria. Along with the people of Syria and Andalusia, his fatwa continued to be followed until

Hakam bin Hisham. Abd al-Rahman bin Mahdi (ra) used to call him Imam fi Sunnah. Imam Malik (ra) used to say that Imam Uzai (ra) is one of the imams who can be followed. He was the Imam of both Hadith and Fiqh.

He was a model of the Companions of the Prophet (ﷺ) and his followers in character. Asceticism and contentment, generosity, truthfulness, boldness, goodwill of the Ummah, and preaching and advice were prominent features of his character. He proved his truthfulness many times before nobles and caliphs.

Imam Uzai (ra) used to recite the Fajr prayer till dawn. Tears came to his eyes very quickly. The heart was filled with fear and the memory of death. Once, his mother watched him worshipping in the Mihrab; when he left after praying, his mother went to the place of Sajdah and touched it; she was full of tears.

He spent his entire life in holiness. He kept himself away from accumulating wealth. It is said that Imam Uzai (ra) had left a legacy of six dinars at the time of his death. Hafiz Ibn Kathir (ra) calls him Imam al-Jalil, Allama al-Waqt, and the Fiqh of Ahl al-Sham. Imam Ubaidullah bin Abdul Kareem (ra) said I had not seen anyone wiser, pious, scholarly, eloquent, dignified, meek, and quieter than Imam Uzai (ra).

He died in 157 AH, corresponding to 774 AD in Beirut. He was seventy (70) years old at his death.

57. Imam Zafr bin Huzail (ra)

He was born in Kufa in 110AH. He was among the extraordinary students of Imam Abu Hanifa (ra). Imam Abu Hanifa (ra) used to sit at the forefront of the teaching circle. He held the status of Imamate in Hadith and Muftahid in Fiqh.

His father was an Arab, and his mother was a Persian. At the time of Imam Abu Hanifa's (ra) death, he was 48 years old. He had a significant authority in "Qiyas." He was appointed Qazi of Basra during the lifetime of Imam Azam (ra).

When Imam Zafr (ra) came to Basra as a Qazi, the scholars there gathered around Imam Zafr (ra) and debated with him daily about jurisprudence. When Imam Zafr (ra) answered their questions, and they were satisfied, Imam Zafr (ra) would say that this is not my opinion but the opinion of my teacher, Imam Abu Hanifa (RA). The people of Basra would be surprised to hear that Imam Abu Hanifa (ra) could say such a correct thing. (Because Imam-e-Azam was given a bad name in Basra). Due to the words of Imam Zafar (ra), the hatred of the people of Basra towards Imam Azam (ra) decreased. Instead, people began to love and respect him.

Imam Samiri (ra) has stated that when Imam Zafr (ra) married, Imam Abu Hanifa (ra) also participated in the wedding ceremony. Imam Zafr (ra) asked Imam Abu Hanifa (ra) to teach him about marriage. Imam Azam (ra) paid tribute to Imam Zafr (ra) in his sermon with these words!

"This is Zafr bin Huzail (ra), an Imam in Imam Islam and is one of the signs of religion because of his lineage, nobility, and knowledge."

Imam Zafr (ra) was at the top in asceticism and piety. Twice, he was forced to serve as a judge in Kufa, but both times he refused and went into hiding, following his teacher. The ruler got angry and demolished his house. In addition to knowledge of the Qur'an, knowledge of hadith, and the art of men, he had a high degree of expertise in speculation and inference. He died earlier than his companions. He couldn't do much editing. He used to perform teaching duties in place of Imam Azam (ra) after his death. Imam Zafr (ra) used to say! Ignore the words of our opponents. Indeed, Imam Abu Hanifa (ra) and his Companions do not leave the Holy Qur'an, the Sunnah of the Messenger of Allah (ﷺ), and the sayings of the Companions (RA) in any issue. Yes! If there is no argument in any of these three, then these people speculate.

Imam Zafr's (ra) era as a scholar consists of three periods.

In the first period, he memorized the Qur'an, after which he mastered its recitation and interpretation.

In the second period, he acquired knowledge of hadith from the famous Muhaddith Tabeyien and attained perfection in it. In the third period, he appeared in the service of Imam Azam Abu Hanifa (ra) to study jurisprudence.

Allah Ta'ala blessed him with immense abilities. This is why, after the death of Imam Abu Hanifa (ra), he became his successor and used to teach from his desk. After him, this good fortune came to the share of Imam Abu Yusuf (ra).

He died in 158AH.

58. Imam Shuba bin Al-Hajjaj (ra)

His full name is Imam Hafiz Amir al-Momineen in hadith Abu Bastam Shuba bin Al-Hajjaj bin Al-Ward al-Ataki al-Basri (ra). His surname was Abu Bastam. He was born in Wasit in 82AH or 83AH. He was called Azdi because of his association with the Banu Azd. His family moved to Basra. This is where his academic and practical life began. Initially, he was very interested in poetry and literature. Later still, he began acquiring knowledge of Hadith by participating in the Majlis of Hukum bin Ateba (ra).

Among the famous teachers and sheikhs of Imam Shuba (ra) are Aban bin Taghlib (ra), Ayub Sakhtiyani (ra), Jablah bin Suhaim (ra), Saeed bin Masruq Thauri (ra), Amr bin Dinar (ra), Sumac bin Harb (ra), Sulaiman al-Aamish (ra), Adi bin Thabit (ra), Muawiyah bin Qara (ra), Amr bin Marah (ra), Sahel bin Kaheel (ra), Hukam bin Ateba (ra), Anas bin Sirin (ra), Yahya bin Abi Kathir (ra), Ali al-Aqmar (ra) and Ata bin Al-Saib (ra). He has narrated hadiths from about 400 Tabayyi. He used to regret not being able to get knowledge from Imam Shaabi (ra). He has narrated hadiths from three hundred sheikhs of Kufa.

Among his famous students were Sufyan Thauri (ra), Ibrahim bin Tahman (ra), Sharik bin Abdullah (ra), Abu Ishaq al-Fazari (ra), Sufyan bin Ayaina (ra), Yahya bin Saeed al-Qattan (ra), Abd al-Rahman bin Mahdi (ra), Abdullah bin Mubarak (ra) and Waki bin Jarrah (ra).

He took a lot of effort to get hadiths. Hajjaj bin Artat (ra) said that Imam Shuba (ra) had made the most effort to obtain hadiths. He went to Makkah to research hadiths.

He made numerous trips to Makkah Mukaramah, Medina Munawara, Kufa, and Basra. Almost every hadith book contains his hadith. Imam Bukhari (ra) says that two thousand hadiths of Imam Shuba (ra) have reached us through Ali bin Al-Mudaini (ra). He was cautious in narrating hadith; he would not narrate it until he had heard it many times. He also had a collection of Ahadith, which he described.

Yazid bin Zari (ra) has called Imam Shuba (ra) in the hadith "Asdaq al-Naas". Ibn Sa'd (ra) writes in Tabqat that Shuba bin Al-Hajjaj (ra) is trustworthy, Mamun, strong, Hujjat, and Muhaddith. Allama Ajli (ra), in his book "Tarikh al-Thaqaat," considers him as one of Jalil-ul-Qadr al-Thaqaat Muhadeseen. Ibn Habban (ra) writes in Kitab al-Thaqaat that Shuba (ra) is the crown of his era in strong memory, self-discipline, virtue, and piety. Abu al-Hafs bin Shaheen (ra) has mentioned him in the History of Asma al-Thaqaat and has written concerning Hamad bin Zayd (ra) that he considered Shuba (ra) to be the master of hadith and used to say that you should learn hadith from him.

Imam Shuba (ra) was a famous Muhaddith of his time, and the entire Ummah recognizes his valuable services in Hadith. Imam Bukhari (ra) quotes the saying of Sufyan Thauri (ra) in Tarikh-e-Kabeer that Imam Shuba (ra) is the Amir al-Mominin, according to a hadith. Yahya bin Saeed al-Qattan (ra) has also acknowledged the greatness of Imam Sahib as a narrator. Sheikh Saleh Muhammad Jazra (ra) says that Imam Shuba (ra) spoke first among the names of men.

Imam Nasa'i (ra) narrates that concerning Imam Ahmad bin Hanbal (ra), Sufyan Thauri (ra) is a Hafiz and has good character, while Shuba (ra) is more mature than him and

examines men. Imam Shafi'i (ra) used to say that Hadith would not have been recognized in Iraq if Shuba (ra) had not existed. Sulaiman bin Mughirah (ra) used to refer to him as "Sayyid Al-Muhadeseen". Imam Hakim (ra) recognized the Imamate of Shuba (ra) in the hadith. Abu Dawud Tayalsi (ra) says that I heard seven thousand hadiths from Shuba (ra). Imam Shuba (ra) was considered among the top Muhadiseen of his time.

Imam Shuba (ra) knew the texts of Hadith and Rijal very well. For this reason, some scholars have counted him among the editors of the art of Hadith. Abdullah bin Ahmad (ra) quotes the words of his father, Imam Ahmad bin Hanbal (ra), that Shuba (ra) is a late example of the art of hadith, that is, the ability to judge and analyze the hadith, to reflect on it and to examine the hadith. Ali bin Al-Mudaini (ra) says that I heard Yahya bin Saeed al-Qattan (ra) saying that I do not like anyone more than Imam Shuba (in the sense of the hadith), nor do I consider anyone to be his equal, that of Rizal. He had more knowledge.

Abu Bakr bin Manjuyah (ra) says that Shuba (ra) was the first person who closely examined the conditions of Muhadeseen in Iraq and shunned weak and abandoned people (i.e., did not take narrations). The people of Iraq followed him on this. Imam Dhahabi (ra) says that Shuba (ra) is an imam, a pious person, an authority, a point guard, and a great critic.

Imam Khwarizmi (ra) writes in his work "Jami' al-Masanid" that Shuba (ra), despite being the sheikh of most of the sheikhs of Imam Bukhari (ra) and Imam Muslim (ra), he narrates from Imam Abu Hanifa (ra) in these Masanid.

Imam Shuba (ra) greatly loved his student Abu Hanifah (ra). It was said once! Just as I believe the sun is bright, I think knowledge and Abu Hanifa (ra) are companions and neighbours.

Imam Bukhari's (ra) teacher, Yahya bin Moin (ra), said! It is enough for Imam Abu Hanifah (ra) to be trustworthy that Imam Shuba (ra) permitted him to narrate hadith. Imam Shuba (ra) was the first Muhaddith of Iraq to set the levels of cross-examination and revision. Among the sheikhs of Basra from whom the Imam narrated hadiths, Abd al-Karim bin Umayyah (ra) and Asim bin Sulaiman Al-Ahwal (ra) are more famous.

He had a prominent position in character and holiness. He prayed very humbly, fasted frequently, and was extremely generous. He lived an elementary life. Imam Yahya bin Moin (ra) called him Imam al-Muttaqin.

He died in 160AH in Basra. He was seventy-seven (77) years old at his death.

59. Rabi bin Sabih (ra)

His name is Rabi bin Sabih (ra), and his surname is Abu Bakr and Abu Hafez. He was a freed slave of Zayd from the Banu Saad tribe. That is why he is called Saadi because of his relationship.

Rabi (ra) was a resident of Basra. Basra was the center of Islamic splendour, science, and arts when he regained consciousness. In Basra, he acquired knowledge from learned scholars like Hazrat Hasan Basri (ra), Ibn Sirin (ra), Ata bin Rabah (ra), Thabit Banani (ra), Waki' bin Jarrah (ra), Abu Dawud Tayalsi (ra), Ali bin Jad (ra) and others (ra) who have narrated hadiths from him.

Imam Shuba (ra) says that Rabi (ra) is one of the leaders of Muslims. Imam Ahmad bin Hanbal (ra) and Yahya bin Moin (ra) used to say that there is no harm in narrating from him; he is a good person. Imam Hakim (ra) says that according to the researchers, he is not strong.

In the middle of the 2nd century Hijri, when editing Islamic sciences began, scholars from all places compiled the hadith in book form. Rabi bin Sabih (ra) got this honour in Basra.

He was very pious and devoted and used to recite Tahajjud frequently.

He was sent to India during the reign of Caliph Mahdi. He was a high-ranking officer of a war fleet. After winning the war, he died in 160AH on the islands of the Indian Ocean due to a disease called "Hemamdar."

60. Imam Sufyan Thauri (ra)

His name was Shaykh al-Islam, Imam al-Nawab, Syed al-Ulama al-Amelin, Abu Abdullah Sufyan bin Saeed bin Masruq al-Thauri al-Kufi (ra). His surname was Abu Abdullah. The tribe of Mudar is on the side of Thor, which is why you are called Thori. He was born in Kufa in 97AH.

The number of his sheikhs is more than a thousand, especially Ibrahim bin Uqbah (ra), Imam Amish (ra), Abu Ishaq Sabie (ra), Ayyub Sakhtiyani (ra), Jablah bin Suhaim (ra), your father Majid Saeed bin Masruq Thauri (ra), Abdullah bin Dinar (ra), Ata bin Al-Saib (ra), Alqamah bin Murshid (ra), Zubayd bin Harith (ra), Habib bin Abi Thabit (ra), Aswad bin Qais (ra), Ali bin Al-Aqmar (ra), Mohareb bin Wasar (ra) and Hisham bin Arwa (ra) are included. His father was also a great scholar and is famous for narrating hadiths.

From some incidents, it is known that his economic condition was not good, which hindered his acquisition of knowledge; his mother encouraged him to acquire knowledge, saying, "O son! Get knowledge. I will spin the wheel and cover your expenses.

Among his famous students were Jarir bin Abdul Hameed (ra), Hafiz bin Ghiyath (ra), Sufyan bin Aiyana (ra), Fazil bin Ayyad (ra), Imam Malik bin Anas (ra), Abu Dawud Tayalsi (ra), Abdullah bin Mubarak (ra), Abd al-Rahman bin Mahdi (ra), and Waki (ra). Ibn Jarrah (ra), Ibn Wahib (ra), and Yahya bin Saeed Al-Qattan (ra) are included.

Ibn Saad (ra) says that Sufyan Thauri (ra) is trustworthy, Mamun, abiding, and powerful. Ibn Shaheen (ra) mentioned

it in "Kitab al-Thaqaat" under Amir al-Mominin Fi-Hadith. Allama Yusuf Muzi (ra) says that Sufyan Thauri (ra) is the leader of the Muslims; he is the symbol of religion, and there is consensus among scholars on his Imamate. He was distinguished for his piousness, maturity, memorization, self-discipline, and disinterest in the world. He always stays away from princes and sultans. During the reigns of Caliph Abu Jafar al-Mansur and Caliph Mahdi, he endured countless hardships but did not abandon the path of truth.

He had an extensive collection of Ahadith. His student, Ashjai (ra), says I was privileged to listen to 30,000 hadiths from Sufyan Thauri (ra). He had the knowledge of Hadith and control. He was an expert in hadith. Allama Dhahabi (ra) writes concerning Saleh bin Muhammad (ra) that no person is higher than Sufyan Thauri (ra) in the art of hadith. He is more than Imam Malik (ra) in the memorization and abundance of hadith. The number of hadith narrated by him is up to thirty thousand. He is counted among the Jalil-ul-Qadr Huffaz and Muhadeseen-e-Azam. Imam Uzai (ra) says that Sufyan Thauri (ra) is such a personality that all the Muhadeseen are gathered with health (authenticity) and will.

Allama Jalaluddin Sayuti (ra) says that Sufyan Thauri (ra) collected hadiths and arranged them into chapters. He has performed the duty of safely conveying the hadiths of the Prophet ﷺ to the next generation. Editing the hadith had already started during the Caliphate of Umar bin Abdul Aziz (ra). This work was first done by Imam Zahri (ra) and Imam Shaabi (ra). After him, Imam Abu Hanifa (ra) also worked on it. Imam-e-Azam (ra) selected the correct hadiths from among the hadiths and rulings and compiled them in a permanent work on chapters called "Kitab al-Asar." This is

the first book on Ahadith rulings compiled in the second century of the Hijri era.

Allama Yusuf Mazy (ra) writes that he did not prefer anyone over Yahya bin Moeen (ra) and Sufyan Thauri (ra) in Fiqh, hadith, asceticism, and many other matters. Abdullah bin Dawud (ra) says I have not seen any jurist better than Sufyan Thauri (ra). He never accepted gifts from his disciples lest it would give him preference over others. Abd al-Rahman bin Mahdi (ra), a hadith imam, says I have not seen anyone who memorized more hadiths than Sufyan Thauri (ra). Hasan bin Ayyash (ra) says he is one of the Muhaddiths known as the Sahib-e-Madhab.

Imam Sufyan Thauri (ra) used to say: O Allah! Put the world in our hands, not in our hearts. Taqwa is the capital of religion and the fulfillment of the matter of the hereafter. He used to say that you do as much for this world as you have to live here and for the subsequent as you have to live there.

Abd al-Rahman bin Mahdi (ra) narrates the death of Hazrat Sufyan Thauri (ra) and says that Sufyan (ra) died in my presence. When he got hurt, he started crying. Someone asked, O Abu Abdullah! I think you have committed many sins. He picked something up from the ground and said, "My sins are worthless." I am afraid that my faith may not be lost before death.

Being angry with the Abbasid Caliph Mahdi, he went to Egypt, where he stayed with the famous Muhaddith Abd al-Rahman bin Mahdi (ra) and died there in 161AH, corresponding to 778AD at the age of sixty-six years. He was fifteen years younger than Imam Abu Hanifah (ra). After his death, Hazrat Hammad bin Zayd (ra) came and saw that his body was covered with a sheet. He said! O Sufyan! I am

not jealous of your abundance of hadith, but I am jealous of the actions that you have sent forward.

He says Hazrat Sufyan Thauri (ra) used to respect Imam Abu Hanifah (ra) immensely! A person who opposes Imam Abu Hanifa (ra) should gain more respect and dignity from Imam Sahib and gain more knowledge from him. But these two things are not possible. Therefore, no one opposes him except fools.

Imam Abu Hanifa (ra) and Hazrat Sufyan Thauri (ra) went together for Hajj. On the way, Hazrat Sufyan Thauri (ra) used to lead Imam Abu Hanifa (ra), and he followed behind. He would remain silent when someone asked a question so the Imam could answer. A person saw the book of Imam Abu Hanifa (ra) placed under Sufyan Tauri's (ra) pillow and asked him if he was reading the books of Imam Sahib. He said yes! If only I had all the books of Imam Sahib and studied them, then no problem would remain hidden from me, but you people do not do justice.

He also compiled a collection of hadiths named "Jami Sufyan Thauri." He wrote this collection in Kufa. Jami Sufyan Thauri is mentioned in many places in Fateh al-Bari, etc. Thabit Zaid, who was a student of Sufyan Thauri (ra) and a teacher of Imam Bukhari (ra) and Imam Tirmidhi (ra), used to say that if Sufyan Thauri (ra) had a problem with a Masala, he would say that he could give the best answer, whom we, the people (i.e., you people), are jealous of, i.e., Imam Abu Hanifah (ra). Then Imam Abu Hanifah (ra) used to ask his students what their teacher said about this. Whatever he said, he used to give fatwas accordingly.

The scholar of hadith is not only the one who remembers the words of the hadith, but the real scholar of the hadith is the

one and the imam is also the one who knows and understands the meaning of the hadith, its facts and depth, and the protection of the hadith and has a passion for service.

Hazrat Sufyan Thauri (ra), Sufyan bin Ayaina (ra), and Abdullah bin Sinan (ra) used to say that if any one of us becomes a judge, two people must be flogged. One is the one who studies jurisprudence and does not acquire the knowledge of hadith, and the other is the one who looks at hadith and does not acquire jurisprudence.

Allama Dhahabi (ra) wrote to him, Shaykh al-Islam and Hafiz al-Hadith. Imam Shuba (ra) and Yahya bin Moin (ra) call him Amir-ul-Mominin fil hadith. Abdullah bin Mubarak (ra) and Imam Uzai (ra) call him a great scholar. Hafiz Ibn Kathir (ra) says he was an abiding, ascetic, and pious person. Allama Khatib al-Baghdadi (ra) says he was one of the Imams of the Muslims.

He died in 161AH.

61. Imam Layth bin Saad bin

Abdul Rahman Al-Fahmi (ra)

His full name is Imam Hafiz Shaykh al-Islam Abu Harith Laith bin Saad bin Abd al-Rahman al-Fahmi al-Misri (ra). He was born in the city of Qaraqshanda, Egypt, in 94AH.

Among his famous sheikhs and teachers are Ibrahim bin Abi Ablah (ra), Ayyub bin Musa (ra), Rabi'ah bin Abd al-Rahman (ra), Saeed bin Abi Saeed al-Maqbari (ra), Ubaidullah bin Umar al-Umari (ra), Ata bin Abi Rabah (ra), Qatadah bin Damamah (ra), Qais bin Hajjaj (ra), Muhammad bin Muslim bin Shahab al-Zahri (ra), and Hisham bin Arwa (ra).

Among his famous students are Ibn Lahiya (ra), Hashim bin Bashir (ra), Ibn Wahib (ra), Abdullah bin Mubarak (ra), Adam bin Abi Ayas (ra), Ahmad bin Yunus (ra), Mansoor bin Salama (ra), Yahya bin Yahya al-Laithi (ra), Qutaiba bin Saeed (ra) and Muhammad bin Ramah (ra).

He was trustworthy, versatile, and authentic. He was the mufti of Egypt in his time. He was financially wealthy. He was very generous and hospitable.

Imam Ahmad bin Hanbal (ra), Allama Yusuf Muzi (ra), Imam Nasa'i (ra), and Ali bin Al-Mudaini (ra) have called him a trustworthy narrator. Allama Al-Ajli (ra) has included him among the Imams' declarations in the history of al-Thaqaat. Ibn Habban (ra) praised and described him as possessing enviable qualities. Imam Shafi'i (ra) says that

Layth bin Saad (ra) has the status of perfection in hadith and Egyptian jurisprudence.

Imam Dhahabi (ra) writes that Layth bin Saad (ra) is a Muhaddith and Fiqh of Egypt, a noble and honourable person of this city. The entire Nation of Islamiyah is proud of its existence. Allama Dhahabi (ra) considered him one of Muhadeseen's protectors. Imam Bukhari (ra) and Imam Abu Dawud (ra) took his narrations.

Ibn Yunus (ra) says that Layth bin Saad (ra) owned a village in Egypt called "Ferma." His annual Kheraj came to him. He used to keep all this money in small bags and then sit at the door of his house, distributing it to people. If there was a small amount of money saved from it, he used to live on it.

Imam Hakim (ra), in his book "Mustadrak," has declared Marwiat transmitted by his chain of command as "As'hah al-Asanid" and called Layth bin Saad (ra) the standard of authenticity. Imam Shafi'i (ra) preferred his jurisprudential insights to those of Imam Malik (ra). Yahya bin Baqir (ra) says that Layth bin Saad (ra) was a human jurist who mastered the Arabic language, recited the Qur'an with a pleasant melody, knew syntax, was a hafiz of hadith, and recited poetry.

Allama Yusuf Muzi (ra) writes concerning Ibn Wahib (ra) that he said that if Imam Malik (ra) and Laith bin Saad (ra) were not there, I would have perished because I was thinking that every hadith that was narrated from the Prophet ﷺ would be feasible, while the reality is the opposite.

According to eminent jurists, not every hadith is capable of proof, but they follow it according to their Muslim principles. Imam Malik (ra) used to see the practice of the people of Madinah on this hadith. In the same way, other eminent jurists also made their fixed rules. Even in cross-examination, Imam Layth bin Saad's (ra) opinion was recognized as valid.

He died in Cairo in the middle of the night of 16th Shaban al-Moazzam on Friday 175 A.H./791 A.D. The funeral prayer was offered in the Friday prayer, and he was buried afterward. Ibn Saad (ra) died in Tabqat on Friday, 16th, Sha'ban 165 AH; this was during the reign of Caliph Mahdi.

Muhammad bin Wahib (ra) says that I was a participant in the funeral of Layth bin Saad (ra). I had never seen such a large funeral with many people before, and I saw everyone crying. Everyone was sad and brokenhearted, and people were consoling each other.

62. Qasim bin Maan (ra)

His name was Qasim, and his surname was Abu Abdullah. His name was Qasim bin Maan bin Abdul Rahman bin Abdullah bin Masoud (ra). He belonged to Bani Zahra, an ally of Quraish.

He was the grandson of the famous companion Hazrat Abdullah bin Masoud (RA). He had complete knowledge of jurisprudence, and there was no example of him in Arabic literature at the time. Imam Muhammad (ra) narrates with both his name and surname in his books. After Qazi Sharik bin Abdullah (ra), he became the Qazi of Kufa but did not accept compensation. He was called Shaabi (ra) of his time. He had a very generous nature.

In the science of hadith, the authors of Sahah Sitta have narrated narrations from him. He was a great Muhaddith and narrator. Hazrat Imam Abu Hanifa (ra) had a special love for him. Once, someone asked him if you are an Imam of jurisprudence and Arabic. Which of these two types of knowledge is vast? He was also skilled in poetry and history. He said! Wa-Allah! Each of Abu Hanifa's (ra) writings is heavy on Arabic.

(Sirat al-Nu'man: p. 230)

He died in 175AH.

63. Imam Hammad Bin Salama (ra)

His name is Imam Shaykh al-Islam Abu Salama Hammad bin Salama bin Dinar Al-Basri (ra). His surname was Abu Salma al-Rabii. He was a slave of Rabi'a bin Malik among the Banu Tamim. It is called Rabii because of its similarity with Rabi'a. His father, Salma, was the nephew of Hameed Tewal (ra). He was born in 90AH in Basra.

Following are the famous names among his teachers and Shaykhs: Ibn Abi Malikah (ra), Anas bin Sireen (ra), Thabit al-Banani (ra), Samak bin Harb (ra), Faqeeh Hamad bin Abi Sulaiman (ra), Ayyub Sakhtiyani (ra), Amr bin Dinar (ra), Abu Zubair Makki (ra), Ata bin Ajlan (ra), Qatadah (ra), Ata bin Al-Saib (ra) and Hameed Tewal (ra) (who was also the maternal uncle of Imam Hammad bin Salama ra).

Among his famous students are Ibn Jarij (ra), Abdullah bin Mubarak (ra), Yahya bin Saeed Al-Qattan (ra), Waki' bin Jarrah (ra), Abd al-Rahman bin Mahdi (ra), Affan (ra), Shaiban bin Farrukh (ra), Qanbi (ra), Abdullah bin Muawiya Jahmi (ra), Abdul Wahid bin Ghiyas (ra), and Saeed bin Sulaiman (ra). Apart from these elders, many people have copied his narrations.

Yahya bin Moin (ra) says Hammad bin Salama (ra) is a trustworthy and multi-hadith narrator. Imam Ahmad bin Hanbal (ra) greatly admired Hammad bin Salama (ra) and regarded him with great respect and dignity. He considered him trustworthy and reliable. Ali bin Al-Mudaini (ra) used to say that Hammad bin Salama (ra) was the most powerful Hafiz of Hadith among the students of Thabit al-Banani (ra). Ibn Saad (ra) says he is trustworthy and has many hadiths. Allama Ajli (ra) used to say that Hammad bin Salama (ra)

had good character and was good in hadeeth. A thousand sound hadiths have been narrated from him. Ibn Habban (ra) has mentioned him in Kitab al-Thaqaat. Allama Dhahabi (ra) has counted him among the Jalil-ul-Qadr imams in his "Tazkirah Al-Huffaz." Allama Yusuf Muzi (ra) has written that Hammad bin Salama (ra) has written more than ten thousand hadiths. "Musanaf Hammad Bin Salama" is his famous work.

Imam Ahmed bin Hanbal (ra) has declared him the most distinguished among his contemporaries. He said that Hammad bin Salamah (ra) has the most knowledge of Marwiyat Hameed and is the most authentic in terms of hadeeth. He said he is reliable and stable. Allama Ibn Hajar (ra) says that Ibn Adi (ra) has mentioned some such narrations of Hammad bin Salama (ra) in his book "Al-Kamal," whose text and chain of transmission are unique. In his book "Seer Al-Allam Al-Nebula," Allama Dhahabi (ra) writes about Hammad bin Salama (ra). He is the Imam of Hadith, who holds a high position in Arabic. He is a sweet-talking jurist, a follower of the Sunnah, and the author of many books. Imam Bayhaqi (ra) used to remember him as Imam ul-Muslimeen.

Hammad bin Salama (ra) held a high position in Hadith knowledge, and the prominent Muhadeseen of that time acknowledged this. Allah Ta'ala also blessed him with another characteristic: he was counted among the twelve people called the collectors of hadith in the eyes of the Imams of Hadith. Allama Jalaluddin Sayuti (ra) has mentioned twelve personalities from different regions in his book "Tadreeb al-Rawi", among them Hammad bin Salma (ra), the first collector of hadith in the famous city of Iraq, is Hammad bin Salma (ra).

Allama Dhahabi (ra) narrates that Hammad bin Salama (ra) was the first person who wrote several books on Hadith with Saeed bin Abi Arooba (ra) in Basra. Also, he was perfect in Arabic, an expert in jurisprudence, followed the Sunnah in practice, and spoke eloquently. He was at the height of knowledge, grace, asceticism, and worship. He strictly followed the Sunnah, and the Ahl al-Bida' tried their best to eliminate the effects of innovation. He used to stay away from the gatherings of nobles.

Imam Ibn Hazem (ra) has mentioned the books of Sahih Hadiths and has also included the books of Hammad Ibn Salama (ra) in the category of Sahih, placing them ahead of Mautah Imam Malik and Mautah Ibn Abi Zayb. Imam Muslim (ra) has included him among the imams of interrogation and modification. Allama Sakhavi (ra) has counted Hammad bin Salama as (المتكلمون في الرجال) one of the scholars of men in "الاعلان بالتوبيخ لمن ذم التاريخ", that he can confirm or weaken a narrator of hadith.

Allama Zahabi has counted him in (ذكر من يعتمد قوله في الجرح والتعديل) among the Jalil-ul-Qadr imams of jurisprudence and revision in his magazine, and his opinion is trusted in jurisprudence and revision.

Allama Yusuf Salehi Damascene (ra) has counted him among the disciples of Imam-e-Azam Abu Hanifa (ra) in his book "Aquod Al-Jamaan".

He died in 167AH in Basra during the Eid al-Adha prayer.

64. Mandal bin Ali Kofi (ra)

His name is Mandal, and his surname is Abu Abdullah. He was the brother of Haban bin Ali (ra).

He was born in Kufa in 103AH. He was very skilled in hadith and jurisprudence. Ibn Majah (ra) and Abu Dawud (ra) have narrated from him in their Sunan.

He was an intelligent and gifted student of Imam Abu Hanifa (ra) and a member of his Majlis Shura. He has had narrations from Imam Amish (ra), Hisham bin Arwa (ra), Abdul Malik bin Umair (ra), and Imam Abu Hanifah (ra). He was very pious.

He died in 168AH during the reign of Caliph Harun Rashid.

65. Habban bin Ali Kofi (ra)

His name is Haban, and his surname is Abu Ali. He was the elder brother of Mandal bin Ali (ra).

Apart from Hadith and Fiqh, Haban bin Ali Kufi (ra) also held a very high position in eloquence. Hazrat Hajar bin Abdul Jabbar (ra) said: I have not seen any jurist in Kufa better than Habban (ra).

Yahya bin Moin (ra) says that Haban (ra) is more intelligent than his brother Mandal. Imam Ibn Majah (ra) has narrated his narrations. He was a brilliant and gifted student of Imam Abu Hanifa (ra) and a member of his Majlis Shura.

He died in 172AH.

(Al-Jawahir al-Mudziyya: 1/184)

66. Imam Aafia bin Yazid (ra)

He was a great scholar. Imam Nasa'i (ra), Imam Abu Dawud (ra), and Yahya bin Moin (ra) have confirmed him. He also held the post of Qazi of Baghdad. He was a very pious, religious, and ascetic scholar. He is counted among the extraordinary students of Imam Abu Hanifa (ra). He was also a member of the Majlis Shura of Imam Sahib. Imam Sahib attached great importance to his opinion. Without his input, no problem would have been written in the handbook.

Samiri (ra) narrates from Ishaq Ibn Ibrahim (ra) that the students of Abu Hanifah (ra) used to deliberate on a problem. If Aafia (ra) were not there, Imam Sahib would say do not write it now. When Aafia (ra) came, and if he agreed with the opinion, Imam Sahib would say, "Now write it down," and if he did not agree, Imam Sahib would say, "Don't write it down."

(Akhbar Abi Hanifa and Companions: p. 149)

He died in 180AH.

67. Imam Abdullah bin Mubarak (ra)

His full name is Imam Shaykh al-Islam, Ameer al-Taqiyyah, Fakhr al-Mujahideen, Abu Abd al-Rahman Abdullah bin Mubarak bin Kashli Hanzali Marwazi Tamimi (ra). His surname was Abu Abdul Rahman. Regarding Banu Hanzal, he was called Hanzali because of their relationship with Vila. He was born in Marv in 118AH. He was a resident of Marv; he made many trips to Baghdad, and he acquired knowledge from Imam-e-Azam Abu Hanifa (ra) in Kufa.

His sheikhs are very numerous. Imam Dhahabi (ra) says that Imam Abdullah bin Mubarak (ra) said I acquired knowledge from four thousand Shaykhs and narrated from one thousand. Among his famous teachers are Ibrahim bin Tahman (ra), Hammad bin Zayd (ra), Sufyan Thauri (ra), Imam Abu Hanifah (ra), Muammar bin Rashid (ra), Imam Malik bin Anas (ra), Laith bin Saad (ra), and Ibn Lahiya (ra).

Among the narrators are Muammar bin Rashid (ra), Sufyan Thauri (ra), and Abu Ishaq al-Fazari (ra), who were also his teachers. Apart from him, among his students who have narrated from him are Abd al-Rahman ibn Mahdi (ra), Abd al-Razzaq ibn Hammam (ra), Fazil ibn Ayyad (ra), Yahya ibn Saeed al-Qattan (ra), Yahya ibn Adam (ra), Affan (ra), Sufyan ibn Ayaina (ra), Hammad bin Salama (ra), Masar bin Kadam (ra), Shuba bin Hajjaj (ra), and Yahya bin Moeen (ra). Apart from them, numerous people from other parts of the Nation of Islam have narrated from him.

Allama Ajli (ra) writes in Tarikh al-Thaqaat that Abdullah bin Mubarak (ra) is trustworthy, firm and virtuous in hadith. He says poems are a comprehensive knowledge. Yahya bin Moin (ra) says that he is the one who is reliable, scrutinizing,

and knowledgeable about authentic hadiths. Ibn Saad (ra) says in Tabqat that Abdullah bin Mubarak (ra) had an extensive collection of Saqqah, Mamun, Imam, Hujjat and Hadith. Al-Khatib al-Baghdadi (ra) considers him among the famous Imams of Hadith in Al-Kifayat.

Abdullah bin Mubarak (ra) was a great Muhaddith and a famous Imam of his time. The Muslim Ummah agrees with his majesty. There have been few people in the world with the qualities and characteristics like him. Abdullah bin Idris (ra) used to say that we expressed our ignorance by citing the hadith in which Abdullah bin Mubarak (ra) did not know.

Imam Ahmed bin Hanbal (ra), while highlighting Abdullah bin Mubarak's (ra) interest and greatness in seeking Hadith, says he was the most knowledgeable seeker of his time. He travelled to Yemen, Egypt, Syria, Khorasan, Jazira, Basra, and Kufa. He had complete knowledge about the Hadith narrators. He had an extensive collection of authentic Ahadith. He was a Muhaddith and Hafiz. Yahya bin Moin (ra) says that he used to narrate hadiths for the sake of Allah's pleasure. Abu Osama (ra) says that he is the one who seeks the most knowledge and is as glorious as Ameer-ul-Momineen among the Muhadeseen. Abdullah bin Mubarak (ra) is one of the valuable persons who first performed the essential and useful feat of collecting and editing hadiths.

Abdullah bin Mubarak (ra) wrote many books on the chapters of knowledge and their types. Imam Bukhari (ra) had memorized the works of Abdullah bin Mubarak (ra), among which Kitab al-Zuhd wa al-Raqaeq and Musnad Abdullah bin Mubarak are worth mentioning.

Abdullah bin Mubarak used to say that the excellence of the hadith is not that there are few links in the chain of

transmission, but the excellence of the hadith is the authenticity of its chain of transmission. He was proficient in jurisprudence and hadith. He used to guide people in jurisprudential issues. In the same way, scholars of all eras also benefited from his jurisprudence books. Yahya bin Adam (ra) says, I was disappointed when I looked for a complicated problem and could not find it, even in Abdullah bin Mubarak's (ra) books. Imam Bukhari (ra) and Imam Muslim (ra) narrated hadiths from him. Imam al-Jirah wa Tadel Hafiz Yahya bin Moin (ra) says he has narrated twenty thousand hadiths. He spent most of his time at home.

Imam Ismail bin Ayash (ra) says! No other person is like Abdullah bin Mubarak (ra). I do not know that Allah Almighty has created any excellent quality that Abdullah bin Mubarak (ra) did not have. (Tazkirah al-Huffaz)

Sufyan bin Ayaina (ra) says! I have considered the circumstances of Ibn Mubarak (ra) and the circumstances of the Companions, and I see that all the virtues of the Companions are present in him except companionship.

He was one of the extraordinary disciples of Imam Azam (ra). He speaks! I would have been nothing more than an ordinary man if Allah had not helped me through Abu Hanifah (ra) and Sufyan Thauri (ra).

In his book "Kashf al-Mahjub," Hazrat Ali Hajwari (ra) calls Abdullah bin Mubarak (RA) the leader of the ascetics, the forerunner of the Awtad, and the Imam of the people of Tariqat and Shariat. Imam Nawawi (ra) has mentioned him in (تهذيب الاسماء و اللغات) as follows: "The Imam on whose Imamate and majesty has been agreed upon in every chapter, whose mention brings the mercy of Allah Almighty and

whose love is the hope of forgiveness." He was also a member of the Majlis Fiqh of Imam Azam Abu Hanifah (ra) and its subcommittee of 12 members. He has also narrated hadiths from Imam Abu Hanifah (ra). He once said that Imam Abu Hanifah (ra) is one of Allah's signs.

Abdullah bin Mubarak (ra) was his example in asceticism, devotion, worship, and Qiyam al-Lail. He was extremely generous and hospitable. Despite so much knowledge and grace, asceticism, piety, and generosity, there was modesty and reluctance in nature. Not a single day of his life was devoid of da'wah and preaching, struggle to establish religion, reform of conditions, and preparation for Jihad in the way of Allah. He did not like to meet princes and sultans and prevented his friends from meeting them.

He has authored many books on jurisprudence and hadith.

His famous works:

1- الزهد الرقائق

2- الجهاد

3- البر والصلة

He died in a city called "Heat" on the banks of the Euphrates River while he was returning from a Jihadi campaign. He died in 181 AH, corresponding to 797 AD. He was sixty-three (63) years old at his death.

68. Qazi al-Qadah Imam Abu Yusuf (ra)

His name was Yaqub bin Ibrahim bin Habib Ansari. He was born in Kufa in 113AH. He grew up in a low-income family. He was forced to earn some money, but he was fond of reading and sitting in the circle of scholars. He used to sit in the assembly of Qazi Ibn Abi Laila. It was said that he was associated with Ibn Abi Laila's circle for nine years. By chance, he attended a marriage ceremony. Qazi Ibn Abi Layla was also in this assembly. After the marriage, some dried dates were showered. Abu Yusuf (ra) also took some of them. Qazi Ibn Abi Laila did not like this act of his. He said to Abu Yusuf in a harsh tone! "Don't you know that this is illegal?" Abu Yusuf came to Imam Abu Hanifa (ra) and inquired about the masala. Imam Abu Hanifah (ra) said that there is no problem. Once, the Messenger of Allah (ﷺ) participated in a marriage ceremony with his companions. After the marriage, the house owner threw the dried dates on the participants. The Messenger of Allah (ﷺ) also raised his arms and said!

"اُنْتَهَبُوا" collect.

(Biography of Imam Azam Abu Hanifa: p. 151)

After this incident, Abu Yusuf (ra) became associated with the circle of Imam Azam Abu Hanifa (ra). When Imam Sahib learned about his poverty and desire to acquire knowledge, he said! You gain knowledge with satisfaction, and he becomes a sponsor of his expenses. While staying with Imam Azam (ra), Imam Abu Yusuf (ra) attained perfection in

jurisprudence. He used to listen and memorize hadiths from the famous Muhadiseen.

Ibn Jarir al-Tabari (ra) writes that Imam Abu Yusuf (ra) was a scholar of jurisprudence and a hafiz of hadith. He was famous for memorizing hadith. He would listen to fifty or sixty hadiths and then stand up and write them down to the people. He was a multi-talented Hadith scholar.

Imam Ahmad bin Hanbal (ra) says that when I became interested in Hadith, I first attended the service of Imam Abu Yusuf (ra). Imam Nasa'i (ra) and Imam Bayhaqi (ra) call him Saqqah. Imam Ibn Moin (ra) called him Sahib-e-Hadith and Sahib-e-Sunnah. Allama Dhahabi (ra) writes to him, Imam al-Allama and Faqeeh al-Iraqi. Bilal bin Yahya (ra) said that Imam Abu Yusuf (ra) was a Hafiz of Tafsir, Maghazi and Arab history.

Qazi Abu Yusuf (ra) was Qazi during the era of the three Caliphs. Khalifa Mahdi, Khalifa Hadi and Khalifa Harun Rashid. He became a judge in 166AH. He was the first person to get the title of Qazi-ul-Qadah. Allama Ibn Al-Barr (ra) writes! Haroon Rasheed respected him and considered him very lucky because he was a judge and a jurist whose every opinion prevailed.

He was called the greatest Hafiz of Hadith among the students of Imam Abu Hanifah (ra). He narrated from many famous imams such as Abu Ishaq Shaibani (ra), Sulaiman Tammi (ra), Yahya bin Saeed Ansari (ra), Salman al-Aamish (ra), and Hisham bin Arwa (ra). Among his students are Ata bin Saib (ra), Hasan bin Dinar (ra), Laith bin Saad (ra), and Imam Ahmad bin Hanbal (ra).

He died in 182AH.

Books of Imam Abu Yusuf (ra):

- 1 (كتاب في الاصول
- 2 (كتاب الامالى
- 3 (كتاب الصلوة
- 4 (كتاب الزكوة
- 5 (كتاب الصيام
- 6 (كتاب الفرائض
- 7 (كتاب البيوع
- 8 (كتاب الحدود
- 9 (كتاب الوكالة
- 10 (كتاب الوصايا
- 11 (تاب العيد والذبايح
- 12 (كتاب الغضب والاستبراء
- 13 (كتاب الاختلاف الامصاد
- 14 (كتاب الرد على مالك بن انس
- 15 (رسالة في الخراج
- 16 (كتاب الجوامع

17 (کتاب الامالی

(ماخوذ از ابن ندیم)

Apart from these books, his other books are also mentioned.

۱ (آراء ابی حنیفه والدفاع عنها)

۲ (کتاب الآثار)

۳ (اختلاف ابی حنیفه وابن ابی لیلی)

۴ (الردسیر الأوزاعی)

69. Imam Yahya bin Zakariya bin

Abi Zaidah (ra)

He was called Hafiz-e-Hadith and Imam al-Muhadeseen. He was born in 119AH. He was the teacher of Imam Ahmad bin Hanbal (ra), Abu Bakr bin Abi Shuaiba (ra), Yahya bin Moin (ra), Qutaiba (ra), and Ali bin Al-Mudaini (ra).

Imam Ali bin Al-Mudaini (ra) used to say that in the time of Yahya (ra), knowledge ended with Yahya (ra). Imam Yahya bin Zakaria (ra) was among the extraordinary students of Imam Azam Abu Hanifa (ra). Apart from Imam-e-Azam's Majlis-e-Fiqh, he was also a member of the twelve-member special sub-majlis. He performed the duties of the secretary of Majlis-e-Fiqh for a long time. There are a large number of hadiths narrated by him in Sahah Sitta. He also held the post of Qazi in Madain.

He died in 182AH in Madain.

70. Imam Hasheem bin Bashir

al-Baghdadi al-Wasti (ra)

His full name is Imam Shaykh al-Islam, Hafiz Muhaddith of Baghdad, Abu Muawiya Hasheem bin Bashir bin Abi Hazim al-Salami al-Baghdadi al-Wasti (ra). His surname was Abu Muawiya. He was a freed slave of Banu Salim, so he was called Salmi. He was born in Wasit in 104 AH or 106 AH. Later, he moved to Baghdad. Some scholars believe he belonged to Bukhara and received his early education from teachers in his city. Afterward, his desire to acquire knowledge led him to travel to other Islamic countries.

His father, Bashir bin Abi Hazim, used to prevent him from acquiring knowledge and wanted Hasheem (ra) to help him in his business. Once Hasheem (ra) fell ill, Qazi Abu Shiba (ra) of Wasit came to his house to visit him. His father was overjoyed at this unexpected honour and, overcome with emotion, allowed his son to continue his studies. He said that because of him, the Qazi of the city came to my house, and after today, I will not forbid him from seeking Hadith.

The names of his famous Shaykhs are Imam Zahri (ra), Amr bin Dinar Makki (ra), Mansoor bin Zazen (ra), Ayyub Sakhtiyani (ra), Yahya bin Saeed (ra), Hameed Tewal (ra), Ata bin Saib (ra), Imam Amish (ra), Shuba bin Hajjaj (ra), Layth bin Saad (ra).

The names of his famous students are Ali bin Al-Mudaini (ra), Abd al-Rahman bin Mahdi (ra), Yahya bin Saeed al-Qattan (ra), Abdullah bin Mubarak (ra), Imam Ahmad bin

Hanbal (ra), Waki' bin Jarrah (ra), Yahya bin Moin (ra), Yazid bin Haroon (ra), and Yaqub bin Ibrahim Durqi (ra).

Allama Yusuf Muzi (ra) called him Saqqah and said his strength was even more significant than Hafizah Abu Awana (ra). Abu Dawud (ra) told concerning Imam Ahmad bin Hanbal (ra) that Hasheem (ra) is the narrator of authentic hadith. Ibn Saad (ra) has acknowledged his strong memory and abundance of hadith. Ibn Habban (ra) and Ibn Shaheen (ra) have confirmed his trustworthiness. Allama Dhahabi (ra), in his book "Tazkirah al-Huffaz," has counted him among the Jalil-ul-Qadr Huffaz Muhadeseen. He was trustworthy, reliable, and a multi-hadith Muhaddith.

Khatib al-Baghdadi (ra) narrates an incident in which a person saw the Messenger of Allah (ﷺ) in a dream, and he (ﷺ) asked! From whom do you listen to hadith? This person replied that Hasheem bin Basheer (ra) teaches us. Then he said! Well, listen to Hasheem because he is a good man.

Yaqub Durqi (ra) says Hasheem bin Bashir (ra) had twenty thousand hadiths. Imam Baghwi (ra) says that Jalil-ul-Qadr imams, such as Sufyan Thauri (ra), Shuba bin Hajjaj (ra), and Imam Malik (ra), also collected hadiths from Hasheem. He had a solid memory.

Fazl bin Ziyad (ra) says that I inquired from Imam Ahmad bin Hanbal (ra) when Hasheem (ra) wrote the narrations from Imam Zuhri (RA). So, he said that in Makkah, Imam

Zuhri (ra) had returned from Makkah and became dear to Allah after a few days.

(Tahzeeb al-Kamal: 19/289)

Allama Dhahabi recognized Hashem bin Basheer (ra) as the Imam of the art of cross-examination and modification and called his opinion worthy of proof.

He has been mentioned along with Imam Abdullah bin Mubarak (ra). Allama Sakhavi (ra) has also recognized him as the Imam of interrogation and modification.

He died in Baghdad in Sha'ban 183AH. He was 79 years old at the time of his death. He died during the Caliphate of Harun Rashid and was buried in the royal mausoleum of Khezran.

71. Imam Maani bin Imran Al-Musli (ra)

His full name is Hafiz Imam Shaykh al-Islam Abu Masoud al-Muani bin Imran bin Nafeil bin Jabir bin Jablah Azdi Musli (ra). He was born in 120AH.

Among his famous sheikhs are Saeed bin Abi Arooba (ra), Sufyan Thauri (ra), Hammad bin Salama (ra), Sharik bin Abdullah (ra), Shuba bin Hajjaj (ra), Ibn Jarir (ra), Imam Uzai (ra), Masar bin Qadam (ra), Mahal bin Mahrozbi (ra), and Hisham Dastiwai (ra) included. Allama Ibn Hajar (ra) wrote in his book "History of Mosul" that he had eight hundred sheiks.

Among his famous students are Bishr bin Harith (ra), Hasan bin Bishr (ra), Muhammad bin Jafar Warkani (ra), Ibrahim bin Abdullah Harvi (ra), Abu Hashim Muhammad bin Ali Musli (ra), and his son, Ahmed bin Maani (ra). Musa bin Ayaan (ra), Abdullah bin Mubarak (ra), Baqiyyah bin Waleed (ra), and Waki bin Jarrah (ra) also narrated from him.

Allama Yusuf Muzi (ra), Uthman bin Saeed Darmi (ra), Yahya bin Moin (ra), Abu Hatim (ra), Waki' bin Jarrah (ra), Allama Ajli (ra) and Ibn Khurash (ra) have called him Saqqah. Imam Abu Zareah (ra) says that Imam Maani bin Imran (ra) is a very virtuous and pious. Imam Sufyan Thauri (ra) used to remember him with the title of "Yaquta-tul Ulama." Allama Dhahabi (ra) has declared him as Hafiz-e-Hadith in "Tabqat al-Huffaz". Bishr bin Harith (ra) says that Maani bin Umar (ra) used to memorize these hadiths and Masail verbally.

Hafiz Ibn Hajar (ra) says that Ibn Moin (ra) used to like the narrations of Maani Ibn Imran (ra) very much. Allama

Dhahabi (ra) considered his hadiths the highest authority. He was also prominent in jurisprudence. Allama Yusuf Muzi (ra) says he received an education in jurisprudence from Sufyan Thauri (ra).

Allama Dhahabi (ra), due to his knowledge of hadith and insight into jurisprudence, has included the Imams among those who interrogate and modify the understanding of art-Rijal. His statement was considered as evidence. Allama Sakhavi (ra) has counted him among the Imams.

Allama Yusuf Muzi (ra) has written in his book "Tehzeeb al-Kamaal" that he was among the students of Imam Abu Hanifa (ra) and used to narrate from him.

He died in 185AH.

72. Imam Abu Ishaq Ibrahim bin Muhammad al-Fazari (ra)

His full name is Imam Kabir Hafiz Abu Ishaq Ibrahim bin Muhammad bin Al-Harith bin Asma bin Al-Kharja bin Husan bin Huzaifa al-Fazari. He was born in Wasit in 105AH.

His famous Sheikhs include Sufyan Thauri (ra), Shuba bin Hajjaj (ra), Imam Amish (ra), Asim bin Kalib (ra), Yahya bin Saeed Ansari (ra), Abdullah bin Mubarak (ra), Ata bin Saib (ra), Masar bin Kadam (ra), Hisham bin Arwa (ra).

Among his famous students are Ibrahim bin Shamas (ra), Baqiya bin Waleed (ra), Abu Osama Hamad bin Osama (ra), Muhammad bin Uqbah (ra), Waleed bin Muslim (ra), Zakaria bin Adi (ra), and Abu Naeem Halabi (ra). His two Shaykhs, Sufyan Thauri (ra) and Abdullah bin Mubarak (ra), have also narrated from him.

Allama Yusuf Muzi (ra), Yahya bin Moin (ra), and Uthman bin Saeed Darmi (ra) considered him to be highly trusted. Imam Abu Hatim (ra) and Abu Ishaq (ra) praised him immensely and called him the Imam and Mamun of the time. Ibn Habban (ra) has included him among the reliable narrators. He started writing hadiths at the age of eighteen. Allama Dhahabi (ra) considers him among the guardians of hadith. Imam Shafi'i (ra) says in "Seer wa Maghazi" that no one could write in Seer like Abu Ishaq's (ra) book.

He was the Imam of Hadith and held the status of Jalil-ul-Qadr in jurisprudence. Allama Dhahabi (ra) writes that Ali

bin Bakr (ra) has stated that I have not seen any jurist better than Abu Ishaq Fazari (ra). Allama Ajli (ra) praised him with words like Kathir Hadith, Teacher of Sunnah. Ibn Ishaq (ra) also held a prominent position in interrogation and correction.

Allama Sakhavi (ra) has declared Abu Ishaq Fazari (ra) as eligible for the position of Imamate in the art of cross-examination and modification due to his knowledge of Rijal and his validation, modification, or criticism. He has been mentioned with distinction in

"الاعلان بالتوبيخ لمن ذمّ التاريخ".

Imam Khwarizmi (ra) writes that Imam Ibn Ishaq Fazari (ra) is the sheikh of Imam Bukhari (ra) and Imam Muslim (ra). He has heard hadith from Imam Abu Hanifah (ra) and narrated it from him. He was also the sheikh of Imam Shafi'i (ra). There are a lot of his narrations in the Musnad.

He died in Musisa in 186AH during the reign of Harun Rashid.

73. Jarir bin Abdul Hameed (ra)

His name was Jarir bin Abdul Hameed (ra), and his surname was Abu Abdullah. His lineage is Jarir bin Abdul Hameed bin Jarir bin Qurat bin Hilal al-Afmi. He was born in Kufa in 110AH. He was called Kufi, and he was related to Kufa.

He listened to hadiths from Mansoor bin Mutamar (ra), Hussain bin Abdul Rahman (ra), Sulaiman bin Harb (ra), Suhail (ra), Imam Amish (ra) and many other scholars (ra).

Among the people who acquired the knowledge of hadith from him are Ali bin Al-Mudaini (ra), Is'haq (ra), Yusuf bin Musa (ra), and Imam Ahmad bin Hanbal (ra). He went to Baghdad in his last age and taught hadith to the people there.

Allama Dhahabi (ra) said that because of Jarir bin Abdul Hameed's (ra) knowledge, memorization, and breadth of expertise, the Muhaddith used to travel to him.

Ibrahim bin Hashim (ra) narrates that I have written fifteen hundred hadiths from Jarir bin Abdul Hameed (ra).

He was very patient and balanced. He was very religious; night vigils were his routine.

He died in Ray in 188AH.

74. Asad bin Amr (ra)

Asad bin Amr (ra) was one of the extraordinary disciples of Imam Azam Abu Hanifa (ra). He was a member of Imam Sahib's 40-member Majlis Shura. He was the first person, Imam Abu Hanifah (ra), assigned the writing task in Majlis Tasaneef. Imam Ahmed bin Hanbal (ra) narrated narrations from him. Yahya bin Moin (ra) has confirmed him. He had the status of perfection in the knowledge of hadith, apart from speculation and extraction.

Hilal Razi (ra) states that once Harun Rashid went to Makkah. After completing the circumambulation, he entered the Kaaba and sat down in one place with all his courtiers standing by him. A person was sitting next to Haroon Rasheed, which surprised me a lot. When I asked the people, they told me that he was Asad bin Amr (ra). Imam Nasa'i (ra) has called him a trustworthy narrator in his Companions of Abu Hanifa (ra).

He died in 188AH.

(Al-Jawahir al-Mudziyah: 1/141)

75. Ali bin Mashar (ra)

His name is Ali, and his surname is Abul Hasan. He was from Ayeza Quraish.

He was a teacher of Hadith and Fiqh. He was among the extraordinary students of Imam Abu Hanifah (ra) and a member of the forty-member council of jurisprudence. He also held the post of Qazi in Mosul. Imam Amish (ra) and Hisham bin Arwah (ra) also benefited him. Abu Bakr bin Abi Shuaiba (ra) narrated from him.

Imam Bukhari (ra) and Imam Muslim (ra) have quoted his narrations in their works. Yahya bin Maan (ra) has declared him to be trustworthy. Imam Ahmed bin Hanbal (ra) said he is comprehensive in jurisprudence and hadith.

He died in 189 AH.

(Al-Jawahir al-Mudziyah: 1/873)

76. Imam Muhammad bin Hasan Shaibani (ra)

Imam Muhammad (ra) was a teacher of hadith and jurisprudence, an imam, and a mujtahid. He was an abiding, ascetic personality and author of works. He was one of the disciples of Imam Azam Abu Hanifa (ra). He deduced more than one lakh Masail and wrote about one thousand works. He had many disciples. Hazrat Maulana Abdul Hai (ra) writes that Imam Ahmed bin Hanbal (ra) was asked where he learned the most difficult Masail, and he replied that it was from the books of Imam Muhammad (ra).

His surname was Abu Abd Allah, and he was from Shaibani. His name was Abu Abdullah Muhammad bin Hasan bin Farqad Shaibani (ra). His father was from Harsa, near Damascus. His father left the country and came to the city of Wasit. Imam Muhammad (ra) was born here in 132AH. In some narrations, his year of birth is written as 135AH. His father moved to Kufa after staying in Wasit for some time. Imam Muhammad (ra) received his primary education here. Kufa was the most significant center of Islamic learning after the Haram Sharifain. At that time in Kufa, there was a discussion about the knowledge and grace of the Imams, among whom Imam Azam Abu Hanifa (ra), Masar Bin Qadam (ra), Sufyan Thauri (ra) and Imam Abu Yusuf (ra) were more famous. Imam Muhammad (ra) first studied the Qur'an and explored other religious sciences.

Imam Muhammad (RA) once appeared in the Majlis of Imam Azam (ra) and inquired of Imam Sahib: an immature boy fell asleep after praying the Isha prayer, and that night before Fajr, he became an adult and the signs of puberty

appeared; then he should repeat the prayer. Will or not? Imam Sahib said that he would repeat it. Imam Muhammad (ra) got up simultaneously, stood in a corner, and prayed. Seeing this, Imam Azam (ra) said spontaneously! Allah willing, this boy will prove to be an intelligent student. After this incident, Imam Muhammad (ra) continued to participate occasionally in the Majlis of Imam Azam (ra). He was young and fabulous. He requested regular education from Imam Azam (ra), and Imam Azam (ra) first said to memorize the Quran and then come. He came again after seven days, saying I had learned the Quran. Imam Azam (ra) was amazed and included him in his teaching. He asked his father to shave his head, but he looked even more beautiful after shaving. He remained in the service of Imam Azam (ra) for four years and continued to learn religious sciences, especially jurisprudence. Then, after the death of Imam Azam (ra), this series was interrupted.

Jurisprudence is a broad field of knowledge because inferring issues from the Book and the Sunnah, and engaging in ijtiḥad, requires keen eyesight and insight. Imam Muhammad (ra) still needed more training for this work, so he continued his education by joining the lessons of Imam Abu Yusuf (ra) after the departure of Imam Azam (ra). Imam Abu Yusuf (ra) had estimated his abilities, so he paid particular attention to his education. Ismail bin Hammad (ra) narrates that Imam Abu Yusuf (ra) used to start his teaching in the morning. At that time, Imam Muhammad (ra) used to learn ḥadith from another teacher, and when he reached the teachings of Imam Abu Yusuf (ra), many Masail had already passed. Still, Imam Abu Yusuf (ra) repeated these Masail for the sake of Imam Muhammad (ra). (Balogh Al-Amani: Zahid Al-Kothari)

Imam Muhammad (ra) was very devoted to jurisprudence and the knowledge of hadith. After Imam Azam (ra), he used to attend Imam Malik's (ra) lecture on Hadith. Just as Imam Azam (ra) was an example in jurisprudence, Imam Malik (ra) was incomparable in teaching hadith. It was the good fortune of Imam Muhammad (ra) to have the opportunity to acquire knowledge from teachers such as Imam Azam (ra) and Imam Malik (ra). Imam Muhammad (ra) says that he was in the service of Imam Malik (ra) for more than three years and heard more than seven hundred hadiths from him. (Lisan al-Mizan; Hafiz Ibn Hajar Asqalani)

Apart from them, Imam Muhammad (ra) also benefited from other Shaykhs, including Masar bin Kadam (ra), Sufyan Thauri (ra), Umar bin Dhar (ra), Imam Uzai (ra), Zamah bin Saleh (ra), Rabi' bin Saleh (ra) and Bakir bin Amir (ra).

Imam Muhammad's (ra) fame spread far and wide, and people were eager to learn his knowledge of hadith and jurisprudence. He had many disciples. The names of those who gained more fame are Imam Muhammad bin Idris Shafi'i (ra), Abu Sulaiman Jawzjani (ra), Hisham bin Ubaidullah Razi (ra), Abu Ubaid al-Qasim bin Salam (ra), Ismail bin Toubha (ra) and Ali bin Muslim (ra).

Imam Muhammad (ra) was very worshipful. He was often engaged in writing, compiling, and reading books. He used to do three parts of the night: in one part, he worshiped; in another, he studied. And in one part, he rested. Imam Shafi'i (ra) says that one night I stayed with Imam Muhammad (ra). I kept reciting Nawafil all night, and Imam Muhammad (ra) was lying on the cot. In the morning, Imam Muhammad (ra) prayed without performing ablution. I asked, Hazrat, did you not perform ablution? He said! You acted all night for

yourself and recited Nawafil; I worked all night for the Ummah of the Prophet ﷺ and deduced Masail from the Book of Allah. That night, I extracted more than a thousand Masail. Imam Shafi'i (ra) says that after hearing this, I preferred Imam Muhammad's (ra) night vigil over my night vigil. (Manaqib Kardri: Sheikh Ibn Bazzaz Kardri)

Imam Shafi'i (ra) says I have not seen anyone more eloquent than Imam Muhammad (ra). He further states that when Imam Muhammad (ra) used to give a speech on any issue, it was as if the Qur'an was being revealed to him. He says I have the most excellent favour in jurisprudence from Imam Muhammad (ra).

Imam Abu Yusuf (ra) was very fond of promoting Hanafi jurisprudence. He wanted the country's constitution to be based on Hanafi jurisprudence, which is why he accepted the post of Qazi Qadah at Haroon Rashid's request. After some time, Harun Rashid appointed Imam Muhammad (ra) as Qazi for the region of "Raqqah" in Syria. When Imam Muhammad (ra) came to know, he went to Imam Abu Yusuf (ra) to save me from this responsibility and trial. Imam Abu Yusuf (ra) disagreed with him, given the publication of the Hanafi school of thought, and took him to the Caliph's minister, Khas Yahya Barmaki; Yahya sent him to Harun Rashid. Thus, he was forced to accept the post of Qazi. (Manaqib Kardri: Sheikh Ibn Bazzaz Kardri)

Imam Muhammad (ra) accepted the post of Qadah at his teacher's and friends' insistence, but he did not come under any pressure in his decisions. An incident happened when the Caliph granted a man named Yahya bin Abdullah alms, but later became angry with him for some reason and wanted to kill him. But before committing the murder, he wanted the

Qazi's approval for it so that Shari'ah would justify it. The Caliph summoned all the Qazi to the court and sought confirmation of his statement. Everyone decided according to the Caliph's intention. Still, Imam Muhammad (ra) disagreed and said that once he had been granted Aman, it was not permissible to kill him by cancelling this Aman without any Shariah excuse. The Caliph was enraged by his reply, removed him from the office of Qazi, and forbade him from issuing fatwas. According to some narrations, he was also imprisoned for some time.

Sometime after Imam Muhammad's (ra) retirement from the post of Qadah, Harun Rashid's wife, Umme Jafar, came up with the idea of endowing some property. He requested Imam Muhammad (RA) to write the Waqf Nama; he said Iftah prevented him from doing this work. Umme Jafar spoke to Haroon Rasheed in this regard, after which he permitted him to issue a fatwa and offered him the post of Qazi Qadah with great honour and respect. Among the Hanafiah imams of his time, Imam Muhammad (ra) authored the most books. Maulana Abdul Hai Lucknowi (ra) says that he wrote 999 books. His writings were distinguished by the division of each book into chapters with headings, which made them very easy to read.

Some of his famous books are mentioned below.

Mautah Imam Muhammad

This is the first book of Imam Muhammad (ra) in hadith. Most of the hadiths in this book are what he has heard from Imam Malik (ra). Some Muhadeseen have prioritized Mautah Imam Muhammad (ra) over Mautah Imam Malik

(RA). In this book, apart from Imam Malik (RA), there are narrations of other Mashaikh, which is why it was called Mautah Imam Muhammad (RA). It has a total of one thousand eight hundred and eighty hadiths, of which one thousand five are narrated from Imam Malik (ra), and one hundred and seventy-five (175) are from other shaykhs. Seventeen hadiths were narrated by Imam Azam Abu Hanifah (ra) and four by Imam Abu Yusuf (ra).

Kitab al-Asar

This is the second book of Imam Muhammad (ra) in hadith. In it, Imam Sahib collected more (Asar) antiquities than hadiths, which is why it became known as Kitab Al-Asar. It contains one hundred and six hadiths and seven hundred and eighteen Asar. The sayings of Imam Azam (ra) are also mentioned.

Kitab al- Hajj

In it, Imam Muhammad (ra) collected those hadiths in which he disagreed with Imam Malik (ra) and other Madinah scholars on a jurisprudential point. He has proved this difference in the light of hadiths and evidence. Several manuscripts of this book still exist in the libraries of Medina.

Imam Muhammad (ra) has authored a few books on Hadith, but his main subject is jurisprudence, in which he has rendered significant services. Imam Muhammad (ra) has described two types of jurisprudential issues. One is Zahir al-Rawiya, and the other is Nawadar. Those books of Imam Sahib are called Zahir al-Rawiyah, and it is often said that

they are the works of Imam Muhammad (ra). There are six books in them: Mabsut, Ziyadat, Jami al-Saghir, Jami al-Kabir, Seer al-Saghir, and Seer al-Kabir. These works of Nawadar Imam Muhammad (RA) are said to be attributed to Imam Muhammad (RA), but this attribution is not proven.

Mabsut

In jurisprudence, this is the most profound book of Imam Muhammad (ra). This book comprises 3,000 pages in six volumes. It mentions more than ten thousand Masail.

Jami Al Kabir

There is another work of Imam Muhammad (ra) on the subject of Fiqh. In this, the jurisprudential issues have been proved with evidence. The Arabic of this book is very eloquent, and it has been recognized as a legal authority. There are multiple commentaries on this book.

Jami al-Sagheer

This is Imam Muhammad's (ra) third work in jurisprudence. This book has 1536 Masail. Except for two Masail, all the rest of the Masail have been based on hadiths and Asar, and Qiyas has proved two Masail. He wrote this book at the request of Imam Abu Yusuf (ra), in which he mentioned the Masail that he had heard from Imam Abu Hanifa (ra) through Imam Abu Yusuf (ra). When this book was presented to Imam Abu Yusuf (ra), he was pleased and kept it. This book mentions three types of masks. In the first category is the

Masail, which is not in other books of Imam Muhammad (RA). The second type is the Masail, which Imam Muhammad (ra) also mentions in other books, but he does not explain in detail that these are the Masail described by Imam Abu Hanifa (RA). The third type is issues mentioned in other books that have been elaborated further. More than thirty versions of this book have been written.

Seer al-Sagheer

This is the fourth book of Imam Muhammad (ra) on jurisprudence. This is a collection of what Imam Azam (ra) had spelled out to his students in the chapter on travelling and shopping.

Seer-ul-Kabeer

This is his fifth book on the subject of jurisprudence. Imam Uzai (ra) questioned "Seer al-Sagheer," in response to which Imam Muhammad (RA) wrote "Seer al-Kabeer." This is a handy book on tourism. This book describes the opportunities and methods of Jihad and of fighting, as well as of peace and reconciliation. The relations of Muslims with non-Muslim nations, their rights and duties, trade, and general affairs have been discussed in detail. Reading this book is very important for understanding the international perspective on Islam. Caliph Harun Rashid was so interested in this book that he had his two sons, Amin and Mamun, memorize it. Several versions of this book have also been written. But Imam Sarkese's (ra) share got the most fame.

Ziyadat

This is the sixth work of Imam Muhammad (ra) in Zahir al-Rawiya. It contains the articles that were left over from inclusion in Seer al-Sagheer and Seer al-Kabeer. Manuscripts of this book still exist in Istanbul libraries.

**Other books of Imam Sahib mentioned in
"Hidayat al-Arifin" are as follows:**

1- الاحتجاج على مالك

2- الاكتساب في الرزق البسطاب

3- الجرجانيات

4- الرقيات في المسائل

5- عقائد الشيبانيه

6- كتاب الاصل في الفروع

7- كتاب الاكراه

8- كتاب الحيل

9- كتاب السجلات

10- كتاب الشروط

11- كتاب الكسب

12- كتاب النوادر

13- الكيسانيات

14- مناسك الحج

15- انوار الصيام

16- الهارونيات

17- كتاب الآثار

18- كتاب الرد على اهل المدينة

19- زيادة الزيادات

Most of Imam Muhammad's (ra) life was spent in jurisprudential research and ijtiḥad. He was reinstated to the post of Qazi Qadah. Once, he went on a journey with Caliph Harun Rashid. He was in a town called Nabawiyah near Ray, where he died on the same trip, along with Haroon Rasheed. The imams of Nahav Imam Kesani (ra) were also present. Two days later, he, too, died. The death of both deeply saddened Haroon Rasheed. He lamented that I buried Fiqh and syntax in "Ray." He was 58 years old at the time of his death. (Manaqib Kardri: Sheikh Ibn Bazzaz Kardri)

At the time of Imam Abu Hanifa's (ra) death, he was eighteen years old. After the death of Imam Abu Hanifah (ra), he acquired jurisprudence from Imam Abu Yusuf (ra), ḥadith from Sufyan Thauri (ra) and Imam Uzai (ra), Imam Malik (ra) and Masar bin Kadam (ra). He became a Qazi during the reign of Harun Rashid. He was proficient in vocabulary and literature. His language was sweet, and his speech was good. He lived with the royal court but still maintained his individuality. He was well-dressed

. Imam Shafi'i (ra) says that Imam Muhammad bin Hasan (ra) used to dwell in the eyes and the heart. He talked with the people in very eloquent words. The listener thought the Holy Quran was revealed in his tongue when he spoke. Imam Muhammad's (ra) fame is mostly in jurisprudence, but

he also holds the status of ijthad in tafsir, hadith, and literature. Imam Darqutni (ra) has counted him among the reliable and Hafiz al-Hadith.

Allama Abdul Hai Lucknowi (ra) says! Imam Muhammad (ra) spread the knowledge of Imam Abu Hanifa (ra) to the whole world. Indeed, the knowledge of Imam Abu Hanifa (ra) has been revealed through his works.

He was so fond of learning that his father bequeathed him thirty thousand dirhams. Half of the money was spent on learning grammar, Arabic language, and literature, and the other half on hadith and jurisprudence. He memorized the Qur'an in a week. He was twenty years old when he made his circle of teaching after acquiring knowledge. Imam Shafi'i (ra), Abu Hafiz Kabir (ra), Khalaf bin Ayyub (ra), Qasim bin Salam (ra), and Isa bin Aban (ra) are more famous among his students.

Khatib al-Baghdadi (ra) says that once the Caliph Harun Rashid came to the court, all the people stood up, but Imam Muhammad (ra) remained seated. Then, the entry was allowed, and the call was made for Imam Muhammad (ra). The companions of Imam Muhammad (ra) were disturbed by this sound. When Imam Muhammad (RA) came out to meet the king, people inquired about the situation, and he said! The king asked what the matter was and said you did not stand up. I said! You (O Caliph) have placed me in the ranks of the people of knowledge, so I have separated myself from the ranks of servants.

Imam Muhammad bin Hasan Shaibani (ra) gathered such qualities and perfections that were not collected in any student of Imam Azam Abu Hanifa (ra) except his teacher, Imam Abu Yusuf (ra). Becoming a Qazi significantly

improved his knowledge. He received Hijazi jurisprudence entirely from Imam Malik (ra) and Syrian jurisprudence from Imam Uzai (ra). He had a good grasp of mathematics and various sciences. He was able to express knowledge. He had the skill to make up. He was inclined towards writing and editing, so he compiled a book on jurisprudence. He wrote more than nine hundred religious books. He edited Imam Malik's (ra) book Mautah.

Researcher Allama Ibn Amir al-Hajj Al-Chalpi (ra) has written in Sharh Muniyah that Imam Muhammad (ra) narrated many books to Imam Abu Yusuf (ra). But the books titled Al-Kabeer are the works of Imam Muhammad (ra), such as Al-Mudarabah Al-Kabeer, Al-Mazara Al-Kabeer, Al-Jaami Al-Kabeer, and Al-Aseer Al-Kabeer.

He died in 189AH.

77. Imam Qazi Hafez bin Ghiyas

Nakhai Kufi (ra)

He held the post of Qazi of Baghdad during the reign of Caliph Harun Rashid. He completed the knowledge of hadith with Imam Abu Hanifah (ra), Imam Hisham bin Arwa (ra), Imam Asim Ahwal (ra), Imam Sulaiman Tammi (ra), Imam Yahya bin Saeed Ansari (ra), Imam Amish (ra), etc. His students are famous hadith narrators, including Imam Ahmad bin Hanbal (ra), Imam Ishaq bin Rahawiya (ra), Imam Ali bin Madini (ra), Imam Yahya bin Moin (ra), and Imam Abu Bakr bin Abi Sheba (ra). Imam Dhahabi (ra) includes them in Hafiz al-Hadith.

He was one of the disciples of Imam Abu Hanifa (ra), whom the Imam had great confidence in and considered the solace of his heart and the cure for his sorrows.

Imam Abu Hafs (ra) used to say that the speech of Imam Abu Hanifah (ra) is finer than a hair in jurisprudence, and only an ignorant person can find fault in it.

He died in 194AH.

78. Imam Waki' bin Al-Jarrah (ra)

His full name is Imam Hafiz Muhaddith of Iraq Abu Sufyan al-Rawasi Waki' bin al-Jarrah bin Mailh Kufi (ra). He was born in Kufa in 119AH. He lived in Kufa and was a famous Muhaddith there. His father was the custodian of the treasury. His lineage is Waki' bin Jarrah bin Malih bin Adi bin Sa'sa'ah.

Allama Yusuf Muzi (ra) has mentioned two hundred of his Shaykhs, among whom the names of some famous Shaykhs are as follows. Aban bin Samaa (ra), Israel bin Yunus (ra), Hammad bin Salamah (ra), Sufyan al-Thauri (ra), Sufyan bin Ayeynia (ra), Shuba bin Hajjaj (ra), Masar bin Kadam (ra), Hisham bin Arwa (ra), Amish Sulaiman bin Mehran (ra), Ja'far bin Yarqan (ra), Imam Uzai (ra), Sharee bin Abdullah (ra) etc.

Among his famous students are Imam Ahmad bin Hanbal (ra), Ishaq bin Rahawiya (ra), Ali bin Al-Mudaini (ra), Abdullah bin Mubarak (ra), Yazid bin Harun (ra), Yahya bin Moin (ra), Imam Ahmad bin Hanbal (ra), Abd al-Rahman bin Mahdi (ra), Abd Allah bin Namir (ra), Fazl bin Musa Al-Sinani (ra) and Abu Khaytmah (ra), etc.

Ibn Habban (ra) has counted him among the Jalil-ul-Qadr Thaqaat Muhadeseen in "Kitab al-Thaqaat." Allama Ajli (ra) describes Imam Waki' (ra) as trustworthy, pious, of good character, a writer, and Hafiz-e-Hadith. Ali bin Al-Mudaini (ra) says that among the disciples of Imam Sufyan Thauri (ra), Waki bin Jarrah (ra) is considered to be one of the most trusted people. Imam Ahmad bin Hanbal (ra) says

concerning Yahya bin Moin (ra) that Waki bin Jarrah (ra) is mature and strong-willed. Ibn Saad (ra) writes that Waki' (ra) is trustworthy, high-ranking, respected, and has an extensive collection of hadith and evidence. Yahya bin Moin (ra) considers him to be the greatest memorizer of hadith and says that Allah Ta'ala has given Waki' (ra) the rank and position that Imam Uzai (ra) had in his time.

Imam Ahmed bin Hanbal (ra) says I have not seen anyone who gathers knowledge and remembers it more than Waki bin Jarrah (ra). Apart from this, the high qualities of humility and purity were at perfection. He fasted a lot and used to recite the Qur'an. He was called the Imam of his time's Muslims. Imam Dhahabi (ra) considers him among the Jalil-ul-Qadr Hafiz-e-Hadith. One of his books was also called "Musanaf Waki bin Jarrah."

Imam Ahmad bin Hanbal (ra), while describing the jurisprudential status of Waki bin Jarrah (ra), says that he was a hafiz of sahih hadith and used to discuss jurisprudential issues. Allama Ajli (ra) gave him the rank of Mufti and the title of Hafiz of Hadith. Imam Tirmidhi (ra), in his book "Kitab al-Allal," has considered Waki' bin Jarrah (ra) as one of the experts in the art of cross-examination and has mentioned among them those who are "المتكلمون في الرجال."

Imam Ibn Abi Hatim (ra) acknowledges his position of Imamate and trusts in his insight and understanding. Imam Ibn Adi (who speaks on the Rijal of the Sanad-e-Hadith and his opinion has the status of Sanad) has counted him among the Imams in the "Muqaddama Kamil." Allama Dhahabi (ra) and Allama Sakhavi (ra) were convinced of his intellectual insight. Allama Yusuf Mazi (ra) and Allama Al-Muafiq

Makki (ra) said that he was a student of Imam-e-Azam Abu Hanifa (ra). After the death of Imam Azam (ra), he used to attend the teachings of Imam Zafr (ra), the student of Imam Azam (ra), and also benefited from the teachings of Imam Abu Yusuf (ra).

Hazrat Waki (ra) had great respect for the hadiths of the Messenger of Allah ﷺ. When he narrated the hadith, he turned towards the Qibla. Imam Ahmed bin Hanbal (ra) says my eyes have not seen a person like him. Hazrat Waki (ra) had a strong memory. He used to run away from government posts.

Imam Khwarizmi (ra) has quoted many hadiths of Imam Abu Hanifa (ra) in different chapters of "Jami' Al-Masanid" concerning him.

He was a unique student of Imam Azam (ra) and a member of the Council for Editing of Jurisprudence. He was very skilled in the art of Hadith and Rijal. Imam Bukhari (ra) and Imam Muslim (ra) narrated his narrations. Imam Ahmad bin Hanbal (ra) and Imam Ali bin Madini (ra) are his prominent students. Whenever Imam Ahmed bin Hanbal (ra) narrates any of his hadiths, he would say! This person told me this hadith, and your eyes have not seen another like him. Imam Waki (ra) used to imitate Imam Azam Abu Hanifah (ra) and issued fatwas in accordance with his.

Imam Yahya bin Moin (ra) used to say that Imam Waki' (ra) was in his time like Imam Uzai (ra) was in his time. He used to say that I had not met anyone who preferred Waki bin

Jarrah (RA). He memorized all the narrated hadiths of Imam Abu Hanifah (ra).

Imam Yahya bin Aksam (ra) says I stayed with Imam Waki (ra) during his travels and visits. He always fasted and used to finish one Quran every night.

He was lying on the bed in the last moments of his life when his son came to him, so he showed him his hand and said, Son! You see this hand; I have never hit anyone with it in my entire life.

He died in 197AH, corresponding to 812AD, on his return from Hajj at a place called Fayd.

(Fayd. Located on the route from Makkah to Kufa)

79. Imam Yahya bin Saeed Al-Qattan (ra)

His full name is Imam Kabir Hafiz Ameer-ul-Momineen fi Hadith Abu Saeed Yahya bin Saeed bin Farrukh al-Tamimi al-Basri Al-Qattan (ra). His surname was Abu Saeed. He was called Tamimi because of their relationship with Banu Tamim. He was born in Basra in 120AH.

Among his famous teachers and sheikhs are Aban bin Samaa (ra), Hammad bin Salama (ra), Zakariya bin Abi Zaid (ra), Saeed bin Abi Arooba (ra), Sufyan Al-Thauri (ra), Sufyan bin Ayaina (ra), Shuba bin Hajjaj (ra), Hisham bin Arwa (ra), Sulaiman al-Tami (ra), Imam Amish (ra), Ata bin Saib (ra), Hussain al-Moallem (ra), Hameed Tewal (ra), Imam Malik bin Anas (ra), Masar bin Kadam (ra), etc.

Among his famous students are Ishaq bin Rahawiya (ra), Ali bin Al-Mudaini (ra), Imam Ahmad bin Hanbal (ra), Abd al-Rahman bin Mahdi (ra), Affan bin Muslim (ra), Muhammad bin Bashar Bandar (ra) and Yahya bin Moin (ra). Among his teachers, the Shaykhs who narrated narrations from him include Sufyan al-Thauri (ra), Sufyan bin Ayaina (ra), and Shuba bin Hajjaj (ra).

Ibn Saad (ra) has counted him among the Muhadeseen of the highest rank. Abu Zareah (ra) has mentioned him in Jalil-ul-Qadr Saqqah Huffaz. Imam Ahmad bin Hanbal (ra), Imam Nasa'i (ra) and Abu Hatim (ra), Ibn Habban (ra), and Ibn Shaheen (ra) have counted him among the Saqqah, Qawi al-Zabt and 'Thaqaat Ayima Allam'. Khatib al-Baghdadi (ra) has written the famous Imams of Hadith in Al-Kufiyah.

Ibn Adi says in "Muqaddama Al-Kamal" that Yahya bin Saeed al-Qattan (ra) has a collection of sixteen thousand hadiths. He used to recite very long hadiths orally with authentic evidence. Allama Yusuf Muzi (ra) writes that Yahya bin Saeed Al-Qattan (ra) was one of the highest people of his time regarding memory, abstinence, understanding, grace, purity, and knowledge. He left a mark of Hadith promotion among the people of Iraq. Allama Dhahabi (ra) counted him among the Imams. He was the Jalil-ul-Qadr Hafiz of his time. Ali bin Al-Mudaini (ra) says I have not seen anyone who knew Rijal better than Yahya bin Saeed Al-Qattan (ra).

Ibn Habban (ra) says that Yahya bin Saeed (ra) was the leader of the Hafiz, pious, insightful, virtuous, religious, and knowledgeable people of his time. He was the first to write hadiths for the people of Iraq, who discussed the reliability of narrations in depth and did not accept hadiths from weak narrators.

Imam Bukhari (ra) and Imam Muslim (ra) used to consider the opinion of Yahya bin Saeed Al-Qattan (ra) as proof and evidence in the investigation of narrations. Imam Tirmidhi (ra) and Imam Ibn Abi Hatim (ra) consider him one of the imams of cross-examination and modification. He was so perfect in the research of narrations that the imams of hadith say that whoever Yahya (ra) leaves, we will also leave. He was Hanafi in jurisprudence. Hafiz al-Dhahabi (ra) has awarded him the titles of Imam-ul-Illam and Syed al-Huffaz.

Imam Ibn Adi (ra) is considered one of the famous imams of cross-examination and modification in "Muqaddama al-Kamal," and his opinion is called Hujjat and Sanad. Allama Sakhavi (ra) has recognized him as the master of this art.

Yahya bin Saeed al-Qattan (ra) used to issue a fatwa on the sayings of Imam-e-Azam Abu Hanifah (ra) in jurisprudence.

He was an exceptional student of Imam-e-Azam (ra) and a member of the Majlis of Jurisprudence. He was an expert in Hadith and Rijal. He first edited Asma Rijal's Art. He had a high position in the research and criticism of the narrators of hadith. Even though he had reached such a high position of knowledge and grace, he regularly attended Imam Azam's (ra) lectures and was proud of his discipleship.

He was a model of Islam in his morals, character, and piety. His every act was governed by Shariat. He was bound to perform congregational prayers. He used to recite the Holy Quran in abundance.

Imam Yahya bin Moin (ra) says I stayed with Imam Yahya bin Saeed Qattan (ra) for twenty years. He used to finish one Qur'an every night, and for forty years, his Chasht prayer did not die in the masjid.

He passed away in Safar 198AH in Basra. He was seventy-eight (78) years old at the time of his death.

80. Imam Sufyan bin Ayaina (ra)

His full name is Imam Kabir Hafiz al-Asr Shaykh al-Islam Abu Muhammad Sufyan bin Ayaina bin Abi Imran Maimon al-Hilali al-Kufi Tham al-Maki (ra). His surname was Abu Muhammad. He was the Maula of Bani Abdullah bin Warba. He was born in Kufa in 107AH. He was engaged in the pursuit of knowledge as a child. He travelled to Makkah with his father at the age of twenty-two. He met great scholars and acquired understanding from them. He was very knowledgeable; he collected and authored many hadiths. He lived long. A crowd of disciples always surrounded him. He had the honour of meeting more than eighty (80) Tabeyien.

Among his famous teachers and sheikhs are Amr bin Dinar (ra), Ziyad bin Al-Zahri (ra), Imam Zahri (ra), Abu Ishaq Sabie (ra), Ata bin Saib (ra), Ayyub Sakhtiyani (ra), Aswad bin Qais (ra), Hisham bin Urwa (ra), Hameed Tewal (ra), Imam Amish (ra), Aswad bin Qais (ra), Yazid bin Aslam (ra), Abdullah bin Dinar (ra), Sufyan Thauri (ra) and Shuba bin Hajjaj (ra) are included. Among his famous students are Abdullah bin Mubarak (ra), Abu Ishaq Fazari (ra), Abdul Rahman bin Mahdi (ra), Yahya bin Saeed Al-Qattan (ra), Yahya bin Moin (ra), Imam Shafi'i (ra), Imam Ahmad bin Hanbal (ra), Ali bin Al-Mudaini (ra), Ibn Jarir (ra), Imam Shuba (ra), Abdullah bin Mubarak (ra), Ishaq bin Rahawiya (ra), and Abdul Razzaq bin Hammam (ra).

Ali bin Madini (ra) says that there is no one more mature than Ibn Ayaina (ra) among the students of Imam Zuhri (ra). Yahya bin Moin (ra) says that among those who narrated from Amr bin Dinar (ra), Ibn Ayaina (ra) is the strongest and most reliable. Abu Hatim Razi (ra) calls him the Imam of Saqqah and Hadith. Ibn Sa'd (ra) calls him Saqqah and says

he is robust, multi-talented, and authoritative. Ibn Habban (ra) and Ibn Shaheen (ra) have included him in the category of trusts. Khatib al-Baghdadi (ra) has counted him in the list of imams of art. Because he has the rank of Imamate in hadith, their authenticity is not cross-examined.

Imam Shafi'i (ra) says that if it were not for Imam Malik (ra) and Sufyan bin Ayiana (ra), the knowledge of Hijaz would have been lost. He further states that all the hadiths except six hadiths are with Sufyan bin Ayiana (ra). Abd al-Rahman bin Mahdi (ra) says that Ibn Ayaina (ra) is the most outstanding scholar of Hijaz in hadith. Allama Ajli (ra) states that Ibn Ayaina (ra) is solid and reliable in hadith. The number of his hadiths is seven thousand. All these hadiths were preserved in his memory.

Allama Dhahabi (ra) says that the students of hadith used to go for Hajj as a congregation. They also aimed to meet Sufyan bin Ayaina (ra) because he was a great imam with high authority. Uthman bin Saeed (a) states that whoever did not collect the narrations of the five imams of hadith is bankrupt in this art; among them is one Sufyan bin Ayiana (ra). He further states that his hadiths are the principles of religion. His narrations are abundant in Sahah Sitta.

Along with the Hadith, he has been closely associated with jurisprudence; Imam Ahmad bin Hanbal (ra) says that I have not seen any jurist with greater knowledge of the Qur'an and Sunnah than Ibn Ayina (ra). Imam Shafi'i (ra) says I have not found anyone who gave fatwas more carefully than Sufyan bin Ayaina (ra). Allama Dhahabi (ra) mentioned him as Allama, Hafiz and Shaykh al-Islam. He was attracted to Hadith on the advice of Imam Abu Hanifah (ra).

Imam Muslim considers Imam Sufyan bin Ayaina (ra) one of the eminent masters of the art of cross-examination and modification, like the knowledge of hadith. He had deep insight into this art, and his opinions were presented as evidence. Imam Tirmidhi (ra) and Imam Ibn Abi Hatim (ra) accepted his opinions as evidence. Ibn 'Adi (ra) has mentioned Sufyan bin 'Ayaina (ra) in the list of Jalil-ul-Qadr imams. In this art, his sayings carry the authority to speak on Rijal. Allama Sakhavi (ra) has considered Sufyan bin Ayiana (ra) as one of the imams of the art of cross-examination and modification in

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One of his works is "Jami Sufyan Bin Ayaina," he also wrote Tafsir al-Qur'an. According to Allama Dhahabi (ra), Ibn Ayina (ra) was very strict about Rijal-e-Hadith; he used to ask Rijal for more proof and narrate only with trust.

Along with knowledge and grace, he had a prominent position in character. His life was straightforward. He used to organize many prayers and fasts. He performed seventy Hajj in his life. He never accepted gifts or offerings from rulers.

Imam Khwarizmi (ra) writes in "Jami' Al-Masanid" that Sufyan bin Ayaina (ra) is a disciple of Imam Azam Abu Hanifa (ra). In his Masanid, many of his narrations are quoted from Imam Azam (ra).

He died on the 1st of Rajab al-Murajab 198AH on Sunday in Makkah and was buried in the cemetery of Jeyhun. He was ninety-one (91) years old at his death.

81. Abdul Rahman bin Mahdi (ra)

His name was Abdul Rahman, and his surname was Abu Saeed. He was born in 135AH.

He heard hadiths from Muawiya bin Saleh (ra), Imam Shuba bin Hajjaj (ra), and Sufyan Thauri (ra). Among his students are Imam Ahmad bin Hanbal (ra), Ali bin Al-Mudaini (ra), and Ishaq bin Rahawiya (ra). He was a trustworthy and versatile Muhaddith.

Ali bin Al-Mudaini says that Abd al-Rahman bin Mahdi (ra) was a great Muhaddith. I have not seen anyone like Abdul Rahman bin Mahdi (ra). Three people know the sayings of Fiqh Saba': Imam Malik (ra), Imam Zahri (ra), and Abd al-Rahman bin Mahdi (ra). He was not only a Muhaddith but also a high-ranking jurist. He used to give Fatwas with complete insight.

He died in Basra in Jumadi al-Thani 198AH. He was sixty-three (63) years old at his death.

82. Imam Isa bin Aban (ra)

He mostly used Imam Muhammad (ra) for education. He became the judge of Basra. He died in 200AH.

The following are your publications:

- 1) Book of Hajj
- 2) Kitab al-Khabar al-Wahed
- 3) Kitab al-Jami
- 4) Kitab al-Asbat (Book of Proofs)
- 5) Kitab Al-Ijtihad Al-Rai

83. Imam Hasan bin Ziyad Lului Kufi (ra)

Imam Hasan bin Ziyad (ra), whose surname was Abu Ali. He was among the companions and students of Imam Azam (ra) who learned jurisprudence and hadith from Imam Azam (ra). He was famous for narrating hadith. He has narrated hadiths from Saeed bin Ubayd al-Tai (ra), Ibn Jurij (ra), Malik bin Moghul (ra), Ayyub bin Utbah (ra) and Hasan bin Amara (ra). He took the certificate of recitation of the Qur'an from Imam Zakariyya bin Siya (ra), a student of the famous reciter Imam Asim bin Abi al-Nujud (ra).

Imam Ismail bin Hammad bin Abu Hanifa (ra), Imam Muhammad bin Shuja Tulji (ra), Imam Ishaq bin Bahlul (ra), Imam Muhammad bin Samaa (ra), and his nephew, Imam Waleed bin Hammad Lului (ra), are among his most notable students.

Ahmad bin Abdulhamid al-Hazmi (ra) writes about him! Hasan bin Ziyad (ra) was known for excellent morals. Muhadeseen has cross-examined him and told him there is no place for him in the hadith.

Yahya bin Adam (ra) writes that I have not seen an outstanding jurist more than Hasan bin Ziyad (ra). He was appointed Qazi of Kufa in 192AH but soon resigned.

Imam Tahavi (ra) narrates that he authored the following books:

١ (كتاب ادب القاضي

٢ (كتاب الوصايا

٣ (كتاب المجرد

٤ (كتاب معاني الايمان

٥ (كتاب الفرائض

٦ (كتاب الخصال

٧ (كتاب النفقات

٨ (كتاب الخراج

It is written in al-Fawida al-Bayyah that Hasan bin Ziyad (ra) also wrote a book on “Kitab al-Maali”.

He died in 204AH.

84. Abu Dawood Tayalsi (ra)

He was a great Hafiz of Hadith. His name is Sulaiman bin Dawood bin Jarood Basri (ra). He was a native of Persia. He was a freed slave of Al Zubair. He is one of the great scholars. He is a trustworthy and versatile Muhaddith.

Ibn Mudaini (ra) says I have not seen any Hafiz al-Hadith better than Tayalsi (ra). Ibn Mahdi (ra) says he was more truthful than everyone else. He has narrated hadiths from a thousand teachers.

He died in 204AH at the age of eighty years. The ruler of Basra, Yahya bin Abdullah bin Umar bin Hasan bin Sahel, led his funeral prayer.

85. Imam Yazid bin Haroon (ra)

His name is Imam Hafiz Shaykh al-Islam Abu Khalid Yazid bin Haroon bin Zazi Al-Salami Al-Wasti (ra). He was born in 118AH.

Allama Yusuf Muzi (ra) has mentioned more than a hundred of his Shaykhs, in which the names of some famous Shaykhs, as follows:

Israel bin Yunus (ra), Jarir bin Hazim (ra), Hammad bin Zayd (ra), Hammad bin Salama (ra), Zakariyya bin Abi Zaidah (ra), Sufyan Al-Thauri (ra), Sharik bin Abdullah (ra), Shuba bin Hajjaj (ra), Imam Malik bin Anas (ra), Hashim bin Bashir (ra) etc.

Among his famous students were Ali bin Al-Mudaini (ra), Imam Ahmad bin Hanbal (ra), Abu Bakr bin Abi Shuaiba (ra), Zuhair bin Harb (ra), Asad bin Amr Wasti (ra), Sufyan bin Waki bin Jarrah (ra), Muhammad bin Abdullah bin Namir (ra), Muhammad Bin Yahya al-Zahli (ra), Muhammad bin Salma Wasti (ra), Yahya bin Moeen (ra), etc.

Imam Ali (RA) says that Imam Yazid bin Haroon (ra) was trustworthy, reliable, worshipful, and used to pray very humbly. He used to say that I had memorized twenty-four thousand hadiths with al-Isnad. He further states that Yazid bin Haroon (ra) is firm and reliable in hadith. Nawafil used to pray a lot. Ibn Sa'd (ra) is considered a reliable narrator of hadiths. Abu Hatim (ra) affirms that Yazid bin Haroon (a) is the Imam of Saqqah and Hadith and is counted among the great hadith scholars.

Khatib al-Baghdadi (ra) has counted him among the famous imams of hadith in "Al-Kufiyah." Ali bin Al-Mudaini (ra)

and Ibn Habban (ra) have mentioned him in the list of reliable narrators. Imam Ahmad bin Hanbal (ra) says that Yazid bin Haroon (ra) had a skill in memorizing and narrating hadith and used to narrate correct hadith. Abu Zareah (ra) says there is no match for Yazid bin Haroon (ra) in the power of restraint.

He was among the extraordinary students of Imam Azam (ra). Apart from Imam-e-Azam's Majlis-e-Fiqh, he was also a member of the twelve-member special sub-majlis.

Besides being a scholar and memorizer of hadith, he was well-versed in jurisprudence. Imam Ahmed bin Hanbal (ra) says that Yazid bin Haroon (ra) has a high position in jurisprudence. He possessed great intellect and excellent understanding. Hafiz Ibn Hajar (ra) used to call him.

"احد الاعلام الحفاظ المشاهير"

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Imam Bukhari (ra) and Imam Muslim (ra) considered Yazid bin Haroon (ra) to be the Imam of Hadith as well as the Imam of Jirah and Modification and trusted his opinions. Allama Dhahabi (ra) and Allama Sakhavi (ra) used to acknowledge his art in their examination and revision. He used to count him among the imams and accept his opinions as evidence.

Allama Dhahabi (ra) says that Yazid bin Haroon (ra) narrated hadiths from Imam Azam Abu Hanifa (ra). Imam Bukhari's (ra) teacher, Abu Bakr bin Abi Shuaiba (ra), says that we have not seen anyone else who had a better hadith than Yazid bin Haroon (ra). There used to be 70,000 attendants at his teaching. He used to be proud to be a disciple of Imam Azam (ra) and to admire Imam Sahib's knowledge, intelligence, and piety.

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His disciple, Hasan bin Ali Al-Khalal (ra), says that someone asked Imam Yazid bin Haroon (ra) when you found the most outstanding jurist among the people you had seen, and he replied that when I saw Imam Abu Hanifah (ra). Then he said that a time would come when Imam Abu Hanifah (RA) would be a teacher of the rank of Hazrat Ibrahim Nakhai (ra).

He died in 206AH.

86. Imam Abdul Razzaq bin Hammam Sanani (ra)

His full name is Hafiz-e-Kabeer Alim Yemen Abu Bakr Abdul Razzaq bin Hammam bin Nafee Humairi Sanani (ra). His surname was Abu Bakr. He was a freed slave of the Hamir tribe. He was a resident of Sana'a, which is the capital of Yemen. He was born in 126AH.

Among his famous teachers and sheikhs are Abdullah bin Mubarak (ra), Sufyan bin Ayaina (ra), Israel bin Yunus (ra), Fazil bin Ayyad (ra), Muammar bin Rashid (ra), Hashim bin Bashir (ra), Ubaidullah bin Umar (ra), Ibn Jurij (ra), Imam Uzai (ra), etc. are included. Apart from them, he also narrates from his father, Hammam bin Nafi (ra), Imam Malik (ra), and Sufyan Thauri (ra).

Among his famous students are Imam Ahmad bin Hanbal (ra), Ishaq bin Rahawiya (ra), Ali bin Al-Mudaini (ra), Yahya bin Mo'in (ra), Muhammad bin Yahya Zuli (ra), Ishaq al-Kusaj (ra), Muhammad bin Rafi (ra), Abd bin Hameed (ra), Abu Khaytmah (ra), Zuhair bin Harb (ra) and Muhammad bin Aban Balkhi (ra), etc. are included.

He has also been accused of being a Shiite; in response, Imam Dhahabi (ra) writes in "Tazkirah al-Huffaz" that Abd al-Razzaq (ra) used to memorize the hadiths of Muammar bin Rashid (ra); his hadiths are mentioned in the books of Sahih. However, he had a different opinion about some things, including that he was one of Hazrat Ali's (RA) lovers, and he disliked those who fought with Hazrat Ali (RA).

Ibn Habban (ra) has mentioned him in "Kitab Al-Thaqaat" and Ibn Shaheen (ra) in "Tarikh Asma Al-Thaqaat." Allama Yusuf Muzi (ra) writes that Abd al-Razzaq (ra) had many hadiths of different types. The authentic Muhadeseen and imams used to travel to him and take hadiths from him. The scholars did not find fault in his hadiths except that they were biased against the Shiites. Ibrahim bin Ibad Bari (ra) says that Abd al-Razzaq (ra) remembered seventeen thousand hadiths. Allama Dhahabi (ra) has counted him among the protectors of Muhadeseen.

Abd al-Razzaq bin Hammam Sanani (ra) had a particular passion for Hadith knowledge, which distinguished him. For this reason, some imams considered his opinion reliable even in the hadiths of Ashah al-Isnads.

Abd al-Razzaq bin Hammam (ra) had a distinguished position in cross-examination and hadith. He used to speak with critical insight on the narrators of Hadith, and the famous Imams of Hadith of that time trusted his opinion.

Allama Dhahabi (ra) and Allama Sakhavi (ra) recognized him as the Imam of the art of cross-examination and modification. They considered his opinions valid in examining the narrators, verifying, correcting, or cross-examining them. Allama Dhahabi (ra) has mentioned him along with Imam Shafi'i (ra) in his treatise "ذكر من يعتمد قوله في الجرح والتعديل". Allama Sakhavi (ra) has mentioned him in the list of eminent imams of cross-examination and modification in "الاعلان بالتوبيخ لمن ذم التاريخ".

Allama Yusuf Muzi (ra) and Allama Ibn Bazar Kardri (ra) have written that he was one of the disciples of Imam Azam Abu Hanifa (ra).

Imam Khwarizmi (ra) has also mentioned a narration from Imam Azam Abu Hanifa (RA) on the authority of Abdul Razzaq (ra) in several chapters of "Jami' al-Masanid."

He was a great Muhaddith and Jalil-ul-Qadr jurist. He was a member of Majlis-e-Fiqh of Imam Azam (ra). The great imams of Hadith, such as Sufyan bin Ayiana (ra), Yahya bin Moin (ra), Imam Ahmad bin Hanbal (ra), and Ali bin Al-Mudaini (ra), used to sit on their knees in front of him to learn knowledge.

He narrates many hadiths in Sahih Bukhari (ra) and Sahih Muslim (ra). A great book of hadith, "Musanaf Abdul Razzaq," is attributed to him. Allama Dhahabi (ra) called this book a treasure of knowledge. Imam Bukhari (ra) also used this book. Imam Ahmed bin Hanbal (ra) says that he did not find anyone better than Imam Abd al-Razzaq (ra) in the narration of hadith.

He had become blind at a late age, and his memory had also weakened. He died in the middle of the month of Shawwal, 211 AH, in Yemen. You are eighty-five (85) years old.

His books:

Musanaf Abd al-Razzaq

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This book has been written in the order of books of jurisprudence and chapters of jurisprudence. This book contains many hadiths. He has concluded his book on Shamail. He has done everything on the mention of the Prophet's (ﷺ) blessed hair. He narrates on the authority of Hazrat Anas (RA) that the sacred hair of the Prophet (ﷺ) used to reach half of his ears.

Jami Abdul Razzaq

Besides the Musanaf, Abdul Razzaq (ra) also wrote a comprehensive. This is a famous and significant book. Most of his hadiths have been collected by the authors of Sahah Sitta in their books.

87. Ibn Mukhallid bin Dahhak Abu Asim al-Nabil (ra)

His full name was Imam Hafiz Sheikh Al-Muhadeseen Abu Asim Al Nabil Al-Dahhak Bin Mukhallid bin Al-Dahhak Bin Muslim Bin Al-Dahhak (ra). The meaning of Nabil is honourable and noble. He was born in Basra in 122AH.

The great Muhaddith Allama Abdul Rasheed Naumani (ra) writes!

There is a difference in this matter: how did Abu Asim (ra) get this title? Narrators have said different things in this regard. But Imam Tahavi (ra) and Hafiz Dolabi (ra) have quoted his statement. They speak! He used to visit Imam Zafr (ra) often. Coincidentally, another person with the same name was also supposed to stay with Imam Zafr, but his situation had changed entirely. It is mentioned that once, Abu Asim (ra) knocked on the door of Imam Zafr (ra) as usual. The maid came and asked who it was. He answered! Abu Asim! The maid went inside and reported that Abu Asim (ra) was at the door. Imam Zafr (ra) inquired which one was Abu Asim (ra). From the tongue of the maid! "Al-Nabil Munha" (who is the most honourable of them both). When he came in, Imam Zafr (ra) started saying that I think the title given to you by the slave girl will not be separated from you now. He has nicknamed you Nabil. Abu Asim (ra) says I got this title from that day.

Ibn Habbab (ra) has counted him among the trustworthy narrators. Imam Abu Dawud (ra) writes that Abu Asim (ra) memorized a thousand hadiths. He had a very cheerful nature. Hadiths have been narrated from him in Sahah Sitta.

He was also the sheikh of Imam Bukhari (ra). Abu Asim (ra) also has the privilege that six hadiths among the Salasiyat in Imam Bukhari's (ra) hadiths have been copied from his chain of transmission, and the rest of the chains of Salasiyat have been copied from Makki bin Ibrahim's (ra).

He has hadith and narration and has a distinguished position in jurisprudence and wisdom. The Imams of Muhadeseen are convinced of his understanding. Ibn Saad (ra), in his book "Tabata al-Kubra," acknowledges Abu Asim Nabil (ra) as a trustworthy Muhaddith and jurist. Ahmad bin Abdullah Al-Ajli (ra) says he is endowed with jurisprudential insight and an abundance of hadith.

Imam Bukhari (ra) recognizes him as the Imam of cross-examination and modification and trusts his sayings and opinions in the investigation of narrations in his well-known book "Tarikh Kabir" of Asma al-Rijal. Allama Dhahabi (ra) and Allama Sakhavi (ra) have also called him an expert in cross-examination.

Allama Yusuf Muzi (ra), in his book "Tehzeeb al-Kamaal," considers him one of the disciples of Imam Azam (ra) and has also quoted narrations from Imam Azam (ra).

He was a great Muhaddith and Jalil-ul-Qadr jurist. He was a member of Majlis-e-Fiqh of Imam Azam (ra). He narrates many hadiths in Sahih Bukhari (ra) and Sahih Muslim (ra). Imam Bukhari (ra) says that Imam Abu Asim (ra) said that since I learned that backbiting is forbidden, I have not backbited anyone since then. Umar bin Shuaiba (ra) said! By Allah! I have not seen anyone like Imam Asim (ra).

Imam Abu Dawud (ra) says that Abu Asim (ra) memorized about a thousand excellent hadiths. Imam Abu Asim (ra)

attended Imam Abu Hanifa's (ra) lectures in Makkah besides Kufa and benefited from his jurisprudence. After the death of Imam Abu Hanifa (ra), he completed his education under his student, Imam Zafr (ra).

Once, someone asked him whether Sufyan Thauri (ra) was a more excellent jurist than Abu Hanifa (ra). He said! Comparison is between similar things. Imam Azam (ra) laid the foundation of jurisprudence, while Sufyan Thauri (ra) was only a jurist. By Allah! In my opinion, Imam Azam (ra) is a better jurist than Ibn Jurij (ra). My eyes have not seen anyone with more power in jurisprudence than Imam Azam (ra).

Hafiz Ibn Abdul Hadi Hanbali (ra) writes! Among the narrators of hadith from Imam Abu Hanifah (ra) are Imam Hafiz, Saqqah, Al-Mamun al-Reza, Abu Asim Dahhak bin Machilid Shaibani Basri Nabil (ra), who are also among the great sheiks of Imam Bukhari (RA).

(Manaqib Imam Arabah: p. 60)

He passed away in Basra on Thursday, 14th Dhul-Hajjah 212 AH.

88. Imam Khalad bin Yahya Salmi (ra)

He was initially from Kufa but settled in Makkah. He acquired knowledge of hadith from Imam Abu Hanifa (ra), as well as Isa bin Tahman (ra), Nazar bin Khalifa (ra), and Sufyan Thauri (ra).

His students include Imam Bukhari (ra), Imam Abu Zareah Razi (ra), and Hanbal bin Ishaq (ra).

Imam Bukhari (ra) narrated one of the twenty-two Salasiyat narrations in his Sahih, one of them is on the authority of Imam Khalad bin Yahya.

He died in Makkah in 213AH.

89. Imam Makki bin Ibrahim (ra)

His father's name was Ibrahim bin Bashir bin Farqad. His surname was Abu al-Sakin, and his title was al-Tamimi al-Hanzali al-Balkhi. He was a resident of Balkh. He was born in 127AH. Imam Dhahabi (ra) has called him Hafiz, Imam and Sheikh of Khorasan.

Initially, he was a businessman and, in this connection, met Imam Azam Abu Hanifa (RA). Imam Sahib said that if you are in business, you should also acquire knowledge, because until a person acquires knowledge, there is a major problem in business. Imam Sahib's advice made an impact on his heart. He started learning jurisprudence and hadith from Imam Azam (ra). He even became the Imam of these sciences.

Among his teachers were Jaid bin Abd al-Rahman (ra), Abdullah bin Saeed bin Abi Hind (ra), Ayman bin Nabil (ra), Yazid bin Abi Ubaid (ra), Bhiz bin Hakim bin Muawiya al-Quashari (ra), Abu Hanif (ra), Imam Malik (ra), Ibn Jarij (ra), Hisham bin Hasan al-Azdi (ra), Hisham bin Abi Abdullah Dastwai (ra), Jafar bin Muhammad (ra), Yaqoob bin Ata (ra), Hashim bin Hashim bin Utbah (ra), Yahya bin Shaabi Balkhi (ra), Fatir bin Khalifa (ra), Hanzalah bin Abi Sufyan (ra), Abdul Aziz bin Abdul Rawad (ra) are worth mentioning.

He was the teacher of Imam Ahmed bin Hanbal (ra), Imam Yahya bin Mo'in (ra) and Imam Bukhari (ra). In Sahih Bukhari (ra), out of twenty-two Salasiyat, eleven (11) Salasiyat are only of Imam Makki bin Ibrahim (ra), and nine Salasiyat are of other Hanafi Shaykhs. He was the narrator of Sahih Bukhari, Sahih Muslim, Sunnan Tirmidhi, Sunnan Abu Dawud, and Sunnan Ibn Majah.

His students who have had narrations from him include the following Muhadeseen:

Imam Bukhari (ra), Muhammad bin Muthanna (ra), Muhammad bin Hatim (ra), Ahmad bin Abi Saraij (ra), Abdullah bin Mukhallid (ra), Mujahid bin Musa (ra), Muhammad bin Ismail (ra), Ibrahim bin Yaqub Jawzjan (ra)i, Abdullah bin Abi Sabah (ra), Yazid bin Sinan Basri (ra), Ahmad bin Hanbal (ra), Yahya. Bin Moin (ra), Sahel bin Zanjala (ra), Yahya bin Yahya (ra), Ibrahim bin Musa al-Razi (ra), Abbas bin Muhammad (ra), Muhammad bin Yunus al-Qadimi (ra), Muammar bin Muhammad Balkhi (ra), Yaqub bin Sufyan (ra), may Allah bless them and grant them peace.

The honour of recording the Salasiyat with the highest authority in the Sahih of Imam Bukhari (ra) is the charity of the disciples of Imam Azam Abu Hanifa (ra). Sahih Bukhari (ra)'s elevated position in other hadith collections is due to these Salasiyat. Imam Darqutni (ra) calls him Saqqah and Mamun. Allama Ibn Hajar Asqalani (ra) has written Saqqah, which is vital to him in the “Taqreeb al-Tehzeeb.”

Imam Makki bin Ibrahim (ra) devoted himself immensely to Imam Azam (ra). He used to pray for the forgiveness of Imam Azam (ra) in every prayer and said that, with his blessing, Allah had opened the door of knowledge for me.

He passed away in 215AH.

90. Imam Muhammad bin Abdullah Ansari (ra)

He was a descendant of Hazrat Anas bin Malik (RA). Imam Dhahabi (ra) considered him one of the custodians of the hadith. Imam Yahya bin Moin (ra) has declared him to be trustworthy. He was one of the best disciples of Imam Abu Hanifa (ra). Among the disciples of Imam Muhammad bin Abdullah (ra), Imam Bukhari (ra) is also included. Imam Bukhari (ra) has narrated three hadiths from his Salasiyat.

He died in 215AH.

91. Saeed bin Mansoor (ra)

His name was Saeed bin Mansoor bin Shuba Marwazi (ra). His original homeland was Taloqan, but he moved to Balkh.

He went to Makkah to pursue knowledge. He compiled a collection of hadiths, "Sunnan." Imam Ahmed bin Hanbal (ra) held him in high regard. Harb Karmani (ra) says that Saeed bin Mansoor (ra) made us recite ten thousand hadiths from his memory.

He lived to be about ninety years old and died in Makkah in Ramadan 227AH.

92. Imam Yahya bin Moin (ra)

His full name is Imam Hafiz, and expert critic Sheikh Al-Muhadeseen Abu Zakaria Yahya bin Moin bin Aun bin Ziyad bin Bastam Ghatfani Baghdadi (ra). He was born in 158AH.

Among his famous teachers and sheikhs are Abdullah bin Mubarak (ra), Hafiz bin Ghiyath (ra), Sufyan bin Ayaina (ra), Jarir bin Abdul Hameed (ra), Abdul Razzaq bin Hammam (ra), Abdullah bin Namir (ra), Hashim bin Bashir (ra), Waki' bin Jarrah (ra), Mutamar bin Sulaiman (ra), Yahya bin Abi Zaida (ra), Wahib bin Jarir (ra) and Yahya bin Saeed Al-Qattan (ra).

Among his famous students are Imam Ahmad bin Hanbal (ra), Imam Bukhari (ra), Imam Muslim (ra), Imam Abu Dawud (ra), Abu Khaytamah (ra), Zuhair bin Harb (ra), Abu Yala Mosuli (ra), Muhammad bin Saad (ra), Abu Hatim Razi (ra), Abu Zareah Razi (ra) and Abu Zareah Damascene (ra).

Imam Nasa'i (ra) says that Abu Zakariyya Yahya bin Moin (ra) is the Imam of Hadith, Saqqah, and Mamun. Khatib al-Baghdadi (ra) writes that Yahya bin Moin (ra) is an Allah-fearing imam, a scholar, a hafiz, firm, and decisive. Allama Yusuf Muzi (ra) says that if anyone cross-examines Yahya bin Moin (ra), he will be a liar and fabricator of false hadith because Yahya bin Moin (ra) used to protect the hadiths of the Prophet (ﷺ) from liars, which angered the liars.

Yahya bin Moin (ra) is also the imam of the art of cross-examination and modification. Imam Ahmad bin Hanbal (ra) says that the hadith that Yahya bin Moin (ra) does not know is not a hadith. In another narration, that hadith is not proven. Allama Dhahabi (ra) narrates that Yahya bin Moin (ra) said,

I have written six hundred thousand hadiths with my hand. Mujahid bin Musa (ra) describes that Ibn Moin (ra) used to write a hadith more than fifty times.

Allama Yusuf Muzi (ra) writes in his book "Tehzeeb al-Kamaal" concerning Ali bin Al-Mudaini (ra) that the hadiths of trust depend on six persons. Two are in Basra, two in Kufa, and two in Hijaz. There are two Muhaddiths in Basra: Qatadah bin Damamah (ra) and Yahya bin Ibn Kathir (ra), there are Abu Ishaq (ra) and Imam Amish (ra). In Hijaz, there are Imam Zuhri (ra) and Amr bin Dinar (ra). Then, their hadiths were passed on to twelve imams of hadith. Among them are Saeed bin Abi Arooba (ra), Shuba bin Hajjaj (ra), Muammar bin Rashid (ra), Hammad bin Salma (ra), Jarir bin Hazim (ra) and Hisham Dastwai (ra) in Basra and Sufyan al-Thauri (ra), Sufyan bin Aiyana (ra) and Israel bin Yunus (ra) in Kufa. In Hijaz, it was transferred to Ibn Jarij (ra), Muhammad bin Ishaq (ra), and Imam Malik bin Anas (ra). Then, the hadiths of all these famous imams of art were transferred to Yahya bin Moin (ra).

Allama Dhahabi (ra) considered him one of the custodians of hadith, and Naeem bin Hammad (ra) considered him Ameer-ul-Momineen in hadith. Despite this, he was a scholar of modesty who treated the Muhadeseen with great politeness and respect. Imam Bukhari (ra) admits this and says I have not seen anyone who respects and honours the Muhadeseen more than Ibn Moin (ra).

In Ashah-ul-Isnad hadiths, Yahya bin Moin (ra) is counted among the famous imams whose opinion is recognized as a valid argument for prioritizing the hadith's authenticity and declaring it the most authentic. From a jurisprudential

perspective, he belonged to the Hanafī sect and used to issue fatwas based on the sayings of Imam Abu Hanifa (ra).

Yahya bin Moin (ra) has a very high position in interrogation and correction. Imam Ahmad bin Hanbal (ra) says that Yahya bin Moin (ra) is the most outstanding scholar of the art of Rijal. He was such a mujtahid whose opinion had the status of evidence and Sanad.

One of his books was titled "History of Yahya bin Moin," compiled by several students to preserve their opinions about the narrators of hadith. Yahya bin Moin (ra) also had full access to jurisprudence. He was a student of Imam Muhammad bin Hasan Shaibani (ra) and studied "Jami al-Sagheer" with him.

He died in 233AH.

93. Ali bin Al-Mudaini (ra)

He had the status of Hafiz al-Hadith and Imam. He was also the imam of cross-examination. His name is Ali bin Abdullah bin Jafar bin Najih Saadi Madini (ra). He was a freed slave of Banu Saad. He was born in 161 AH (778 AD) in Basra.

Imam Bukhari (ra), Imam Abu Dawud (ra), and other imams of hadith have taken narrations from him. Ibn Mahdi (ra) says that Ali bin Mudaini (ra) is the person who knows the hadith of the Prophet ﷺ the most. Imam Bukhari (ra) says I did not consider myself inferior to anyone except Ali bin Madini (ra). He was among the contemporaries of Imam Ahmad bin Hanbal (ra), Ibn Abi Shuba (ra), and Yahya bin Moin (ra).

Among his teachers are his father, Abdullah bin Jafar (ra), Hamad bin Yazid (ra), Hashim bin Bashir (ra), and Sufyan bin Ayina (ra). Abd al-Rahman bin Mahdi (ra) and Imam Dhahabi (ra) called him the Imam of Hadith.

Muhammad bin Yahya (ra), Imam Bukhari (ra), Imam Abu Dawud (ra), and Abu Hatim al-Razi (ra) are worth mentioning among his students. Imam Nawī (ra) says that he has written about one hundred (100) books. Among them, Kitab al-Allal, Kitab al-Diffa, Al-Musnad, Kitab al-Isma' wa Kannan, and Kitab Marif al-Sahaba are more famous.

He died in Samarra in 234 AH, corresponding to 849 AD.

94. Abi Bakr bin Abi Sheba (ra)

His name and lineage are Abdullah bin Muhammad bin Abi Sheba Ibrahim bin Uthman al-Absi Abbasi (ra). His surname was Abu Bakr. He was a resident of Kufa. He was a Hafiz of Hadith and a competent person.

Among the Shaykhs whom he benefited were Sharik bin Abdullah (ra), Abdullah bin Mubarak (ra), Sufyan bin Ayina (ra), and Jarir bin Abdul Majeed (ra). Apart from them, among his contemporaries, the hadiths he took from were Abu Zareah (ra), Imam Bukhari (ra), Imam Muslim (ra), Imam Abu Dawud (ra), and Imam Ibn Majah (ra).

He is considered the Imam of Hadith. His style of narrating hadith was highly influential. He authored several books, including "Musanaf Abi Bakr Bin Abi Shiba".

Musanaf Ibn Abi Shaybah consists of two large volumes. In this book, following in the footsteps of Muhadeseen, he has collected the blessed hadiths, the evidence and the fatwas of the followers, and the sayings of the Companions. He has written it in the order of chapters and jurisprudence.

He died in Muharram 235AH.

95. Is'haq Bin Rahawiya (ra)

He was a Hafiz-e-Hadith and a great Muhaddith. His full name is Abu Yaqub Ishaq bin Ibrahim bin Mukhallid Tamimi Hanzali Marwazi. His surname was Abu Yaqub. He was a resident of Nishapur. You were born in 166AH. In another narration, his birth year is 161 AH, corresponding to 778 AD. His parents were travelling from Marv to Makkah when he was born en route. Because of this, he was called Rahawiya.

He was the most outstanding scholar of Khorasan in his time. He is one of the teachers of Imam Bukhari (ra), Imam Muslim (ra), Imam Tirmidhi (ra) and Imam Nasa'i (ra). Imam al-Dhahabi (ra) wrote to him Imam al-Kabeer, Shaykh al-Mashreq and Syed al-Huffaz. He was considered among the trusted narrators.

Imam al-Darmi (ra) says that Ishaq bin Rahawiya (ra) is the leader of the people of the East and the West in the authenticity of hadith. Khatib Baghdadi (ra) says! His character was a combination of hadith, jurisprudence, memorization, truthfulness, piety, and asceticism.

He became known as Ibn Rahawiya (ra) in the whole nation of Islam. Imam Ahmad bin Hanbal (ra) says I have not seen anyone like Imam Ishaq bin Rahawiya (ra) in Iraq. Imam Abu Zareah Razi (ra) says I have not seen a better memorizer of hadith than Imam Ishaq bin Rahawiya (ra). He made numerous journeys to obtain blessed hadiths, including travels to Iraq, Hijaz, Syria, and Yemen.

Imam Abu Hatim (ra) says that Ishaq bin Rahawiya (ra) was a diligent collector of hadith and had a strong memory free of errors. He was Imam Bukhari's (ra) teacher, and Imam

Bukhari (ra) authored Sahih Bukhari at his request. His work "Musnad Ishaq bin Rahawiya" became very famous.

His other publications include:

- 1- الجامع الكبير
- 2- الجامع الصغير
- 3- المصنف اسحاق بن راهويه
- 4- العلم
- 5- التفسير الكبير

He died on the night of 15th Shaban 238AH, corresponding to 29th January 853AD, in Nishapur. At that time, he was 74 years old.

96. Imam Darmi (ra)

His surname was Abu Muhammad, and his first name was Abdullah. His lineage is Abu Muhammad Abd Allah bin Abd al-Rahman Bin Fazl Bin Bahram Bin Abd al-Samad al-Taimi Samar Qandi al-Darmi. About the city, you are Samarkandi, a famous town, Mawara al-Nahar, and about the tribe of Tamim bin Marah, who are the ancestors of Banu Daram, you are Darmi.

He was also a Jalil-ul-Qadr Muhaddith and scholar. He was very pious and endowed with the qualities of asceticism and contentment. His work "Sunnan Darmi" also occupies a prominent place in the books of hadiths.

Among his teachers were Imam Ibn Majah (ra), Habban Ibn Hilal (ra), Nazr Ibn Shama'il (ra), Haywat Ibn Shareeh (ra), Ibrahim Ibn Mandir Hizami (ra), Ahmad Ibn Ishaq Hazrami (ra), Ahmad Ibn Hajjaj Marwazi (ra), Ahmad Ibn Hameed Al Kufi (ra), Ahmad Ibn Abi Shoaib al-Harani (ra), Ahmad bin Abdul Rahman bin Bakr (ra), Adam bin Abi Yas (ra), Ishaq bin Isa (ra), Ismail bin Abi Owais (ra), Khalid bin Mukhallid (ra), Zakariyya bin Adi (ra), Abu Asim Dahhak bin Mukhallid (ra), Umar bin Hafiz Bin Ghiyath (ra), Makki bin Ibrahim (ra), Yazid bin Haroon (ra) are included.

He has many disciples, including Jalil-ul-Qadr Muhadeseen, like Imam Muslim (RA) and Imam Tirmidhi (RA). Other students include Imam Abu Dawud (ra), Ishaq bin Ibrahim (ra), Abdullah bin Ahmad bin Hanbal (ra), Imam Nasa'i (ra), Abu Hatim Muhammad bin Idris (ra), and Muhammad bin Yahya Al-Zali (ra).

Imam Ahmad bin Hanbal (ra) says that the world was presented to Abdullah bin Abdul Rahman Darmi (ra) with all its adornments, but he did not accept it.

(Seer al-Allam al-Nabila: 21/922)

Khatib Baghdadi (ra) writes that Imam Darmi (ra) had reached a very high level of wisdom and grace. He was his example in honesty and humility, asceticism and piety, worship and austerity, and ijtehad.

(Tarikh Baghdadi: 10/29)

Imam Dhahabi (ra) says that Imam Darmi (ra) is one of the few great hadith scholars; he held the rank of Imamate, and discipline was his unique attribute. He also wrote a commentary on the Qur'an, which is now unpublished. Imam Ibn Habban (ra) wrote in his book "Thaqaat" that he was the owner of the memorization and was among the people of Allah who served the hadith in ten ways, that is, memorizing the hadiths, collecting the hadiths, gained wisdom, established Majlis-e-Hadith, wrote books on the art of Hadith, discussed Hadith in his city, encouraged people to follow Hadith, suppressed the opponents of Hadith, defended the great hadiths, He found the high position of the author of Hadith.

He travelled to Haramain, Khorasan, Syria, Iraq, and Egypt to acquire the knowledge of Hadith and benefit from the scholars there.

Works of Imam Darmi (ra):

1. Al-Sunnan: It is also known as Sunnan and Musnad. It has been published many times and in many languages worldwide. It also had translations. It also has many credentials and Salasiyat. The Salasiyat in it is more than the Salasiyat of Sahih Bukhari.

2. Al-Tafsir: Imam Dhahabi (ra) in “Seer al-Allam al-Nabila” mentions it. It is now extinct.

3. Al-Jami: Khatib al-Baghdadi (ra) mentioned it in his history book.

4. Al-Musnad al-Aali: Allama Ibn Hajar Asqalani (ra) in Balogh al-Maram is mentioned.

He was born in Samarkand in 181AH, the same year Hazrat Abdullah bin Mubarak (ra) died. His death occurred after the day of al-Tarwiyah Asr in 8th Duel-Qadah 255AH, and he was buried on the day of 9th Duel-Qadah, Yum-ul-Arafa, which was Friday.

It has been narrated from Hazrat Ishaq bin Ahmad bin Khalifa (ra) that I was sitting in the assembly of Imam Bukhari (ra) when the news of the death of Abdullah bin Abd al-Rahman al-Darmi (ra) arrived. Imam Bukhari (ra) bowed his head in grief and recited.

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ

Imam Bukhari (ra) was so affected that tears came out of his eyes and started flowing down his cheeks.

97. Abu Zareah Razi (ra)

His name was Ubaidullah, and his surname was Abu Zareah. He was a great Muhaddith and Hafiz of Hadith. His lineage is Ubaidullah bin Abdul Kareem bin Yazid bin Farrukh Razi Qureshi. He was a freed slave of Quraish.

He is considered among the great Muhadiseen and imams of jurisprudence and modification. Imam Muslim (ra), Imam Tirmidhi (ra), Imam Nasa'i (ra), Imam Ibn Majah (ra) and other narrators have narrated hadiths from him. It is said that he remembered seven lakh hadiths. He was a Muhaddith, jurist, worshiper, and pious scholar. He spent his youth days with Imam Ahmad bin Hanbal (ra). He used to prefer his company to Nafil prayer.

Among his teachers, Imam Ahmad bin Hanbal (ra), Ibn Abi Shuba (ra), and Abu Naeem Isfahani (ra) are worth mentioning. His famous students include Abu Hatim Razi (ra) and Muslim bin Hajjaj (ra).

Imam Dhahabi (ra) says that he has heard hadiths from the imams of Haramain, Iraq, Syria, the Arabian Peninsula, Khorasan, and Egypt. He was one of the most prominent figures of his time in memory, intelligence, religion, sincerity, and knowledge.

He died at the age of 74 years in 274AH, corresponding to 1 September 878AD.

98. Imam Muhammad bin Yahya Zihli (ra)

He was Ameer-ul-Momineen in Hadith and Shaykh al-Islam. He belonged to Nishapur. Abu Abdullah Muhammad Bin Yahya bin Abdullah Bin Khalid Bin Faris (ra). His surname is Abu Abdullah. He was a freed slave of Banu Dhul. He was born in 180AH.

He heard Hadith from many scholars in Haramain, Syria, Egypt, Iraq, Ray, Khorasan, Yemen, and the Arabian Peninsula. He attained a prominent position in Hadith knowledge. He was a great teacher of hadith and religious studies in Khorasan. Imam Ahmed bin Hanbal (ra) said! I have not seen anyone who knows the hadiths of Imam Zahri (ra) better than Muhammad Yahya Zihli (ra).

He died in Rabi Awwal 258AH.

99. Ibn Abi Khaytmah (ra)

He was the Imam of Hadith, Hafiz, and a scholar. His name is Abu Bakr Ahmad bin Abi Khaytmah Zaheer bin Harb Nasai Baghdadi (ra). His famous work is "Tarikh-ul-Kabeer". Imam Darqutni (ra) says that he is trustworthy and credible.

Khatib al-Baghdadi (ra) said that Ibn Abi Khaytmah was a scholar, a hafiz who had the power of discipline and insight into history. He acquired the knowledge of hadith from Imam Ahmad bin Hanbal (ra) and Yahya bin Moeen (ra).

He died at the age of 94 in Jumadi Awwal 289AH.

100. Ahmad bin Amr Bazar (ra)

He was a great scholar of Imam Hafiz al-Hadith. His name was Abu Bakr Ahmad bin Amr bin Abdul Khaliq Basri (ra). He was counted among the great Imams. He was the author of "Musnad al-Kabeer and al-Allal." He acquired knowledge from Imam Tabarani (ra) and other Imams of Hadith.

He died in 292AH.

101. Abu Yala Ahmad bin Ali (ra)

His name is Ahmad bin Ali bin Muthanna bin Yahya bin Isa bin Hilal Tamimi (ra). His surname is Abu Yala. He was born in Shawwal 210AH. He was a resident of Mosul.

He was the Muhaddith and Hafiz of Al-Arab. He was the author of Musnad-ul-Kabir. He was well known for his trust, honesty, and humility.

Hafiz Ismail bin Muhammad bin Fazl (ra) said that I have read many Masanid, such as Musnad al-Adani and Musnad Ibn al-Moorman. All these are rivers, while Musnad Abi Yala (ra) is like a river, which is a confluence (i.e., where all the rivers come together).

He died in 307AH.

102. Muhammad bin Ishaq bin Khaziymah (ra)

He was among Shaykh al-Islam, Hafiz al-Hadith, and great scholars. He belonged to Nishapur. He was born in Nishapur in 223 AH and died in Nishapur in 311 AH.

Your number of publications is more than 140. He was considered among the great Muhadiseen of Khorasan.

103. Abu Iwana Yaqub bin Ishaq (ra)

He was Jalil-ul-Qadr Muhaddith and Hafiz al-Hadith. His name is Yaqub bin Ishaq bin Ibrahim bin Zayd (ra). His surname is Abu Iwana. He belongs to the Asfrain area of Nishapur.

He was the author of several books. His famous book is

“المسند الصحيح المخرج على مسلم”

He has narrated hadiths from many sheiks and teachers; in this context, he has also travelled extensively. He has performed five Hajj.

He died in his native Asfrain in 316AH and was buried there. Many people come to visit his grave.

104. Imam Tahavi (ra)

Imam Abu Jafar Tahavi (ra) was a great Muhaddith and jurist of the 3rd century Hijri. He had Sanad's status in both Hadith and Fiqh. Muhadeseen used to call him Hafiz and Imam. The jurists called him Mujtahid. Sheikh Abdul Qadir (ra) said he was the abode of trust, Nabeel and Hadith. Imam Sayuti (ra) said he was a great scholar in hadith, jurisprudence, religious sciences, and prophetic hadiths.

His full name and surname are Imam Hafiz Abu Jafar Ahmad bin Muhammad bin Salama bin Abdul Malik bin Salama Azdi bin Salim bin Khabab al-Azdi al-Masri al-Tahavi Hanafi. Azdi was from the tribe of Azad. The tribe you belong to was a town called "Taha" on the banks of the Nile River in Egypt. You were born in 239AH. Allama Dhahabi (ra) writes the year of his birth as 237AH. Allama Ibn Hajar Asqalani (ra) writes his date of birth as 228AH in Balogh al-Maram.

After completing his primary education, Imam Tahavi (ra) began studying Shafi'i jurisprudence with his uncle, Abu Ibrahim Muzni (ra). But he had the power of reasoning, and the subtlety of the eye in his nature attracted him from Shafi'i to Hanafi. He studied Hanafi jurisprudence in 268 AH from the famous Egyptian teacher Abu Jafar Ahmed bin Abi Imran Musa bin Isa (ra), who was renowned for his expertise in Hanafi jurisprudence. After completing his education in Egypt, he went to Syria, where he studied jurisprudence from Qazi Al-Qadah Abu Hazim. Apart from them, Imam Tahavi (ra) learned hadith from many other teachers and sheiks in Egypt and Syria. Among them were Sulaiman bin

Shoaib Kissane (ra), Abu Musa Yunus bin Abdul Alaa (ra), Haroon bin Saeed Ali (ra), Muhammad bin Abdullah bin Abdul Hakim (ra), Bajar bin Nasr (ra), Isa bin Mashrod (ra), Ibrahim bin Abu Dawud Ansar (ra), and Abu Bakr (ra). Bakar bin Qutaiba (ra) is worth mentioning. Allama Dhahabi (ra) has also mentioned Abdul Ghani bin Rafaa (ra) as one of his teachers.

(Tazkirah al-Huffaz: Dhahabi)

Imam Tahavi's (ra) fame spread far and wide. People used to come to him from distant places to learn hadith and jurisprudence. He had numerous disciples, among whom the names of some famous ones are:

Abu Muhammad Abdul Aziz bin Muhammad Al-Haithami al-Johari (ra), Hafiz Ahmad bin Qasim bin Abdullah al-Baghdadi (ra) known as Bab al-Khashab, Abu Bakr Ali bin Saadawiyah al-Baroo'i (ra), Abu al-Qasim Muslima bin Qasim bin Ibrahim al-Qurtubi (ra), Abu al-Qasim Abdullah bin Ali al-Dawoodi (ra), Hasan bin Qasim bin Abd al-Rahman Al-Masri (ra), Qazi Ibn Abi Awam (ra), Abu al-Hasan Muhammad bin Ahmad Tahavi (ra), Abu al-Qasim Sulaiman bin Ahmad bin Ayyub al-Tabarani ra (Sahib-e-Muajam al-Tabarani), Hafiz Abu Saeed Abd al-Rahman bin Ahmad bin Yunus al-Masri (ra), Hafiz Abu Bakr Muhammad bin Jafar bin Hussain al-Baghdadi (ra) and Maimon bin Hamza al-Ubaidli (ra).

(Al-Jawahir al-Mudziyah: Muhyiddin Abu Muhammad Abdul Qadir)

Imam Tahavi (ra) belonged to the Shafi'i school of thought during his early education. One day, he read in the books of

Shafi'i that when a pregnant woman dies, and the child is alive in her womb, her stomach will not be cut open to remove the child. Contrary to this, it is in Hanafi jurisprudence that the woman's stomach will be cut open, and the child will be delivered alive. Imam Tahavi (ra) read it and said that I am not satisfied with the religion of the person who is confident in my death. He left the Shari'ah and adopted the Hanafi school, then became a mujtahid of this school.

(Nabras: Allama Abdul Aziz Parharvi)

In 270 AH, Imam Tahavi (ra) was appointed deputy to Qazi Abu Abdullah bin Abdah of Egypt. He was well-versed in both Hadith and Fiqh. Because of Imam Tahavi's knowledge, grace, devotion, and piety, people greatly respected him. Ibn Zulaq (ra) narrates that when Abd al-Rahman bin Ishaq Muammar Johri took the position of Qazi Al-Qadah of Egypt, he had full regard for the literature and respect of Imam Tahavi (ra). He was always riding after him. When I asked him why, he said Imam Tahavi (ra) was eleven years older than me. Holding the post of Qaza does not make me proud of a person like Imam Tahavi (ra).

(Lisan Al-Mizan: Hafiz Ibn Hajar Asqalani)

Imam Tahavi (ra) is the author of numerous books. He wrote books on Tafsir, Hadith, Fiqh, Principles of Jurisprudence, Kalam, Tarikh, Rizal, and Manaqib, covering all topics appreciated across all eras.

Below is a description of his works:

- 1- احكام القرآن
- 2- شرح معانى الآثار
- 3- مشكل الآثار
- 4- اختلاف علماء
- 5- كتاب الشروط
- 6- مختصر طحاوى فى الفقه
- 7- النوادر الفقيهيه
- 8- كتاب النوادر والحكايات
- 9- حكم ارض مكه
- 10- حكم الفئى اور الغنائم
- 11- نقض كتاب المدلسين
- 12- كتاب الاشر به
- 13- الرد على عيسى بن ابان
- 14- الرد على ابو عبيد
- 15- اختلاف الروايات
- 16- الرزيه
- 17- شرح جامع الكبير

- 18- شرح جامع الصغير
 - 19- كتاب محاضر والسجلات
 - 20- كتاب الوصايا والفرائض
 - 21- كتاب التاريخ الكبير
 - 22- اخبار ابي حنيفهؒ
 - 23- عقيدة الطحاوي
 - 24- تسويه بين اخبرنا وحدثنا
 - 25- سنن الشافعي
 - 26- صحيح الآثار
- (الفوائد البهييه، حدائق الحنفيه، الجواهر المضيه)

His book "شرح معاني الآثار" is an excellent work in the art of hadith; it is the capital of the Hanafiah school of thought. Many sciences of hadith and jurisprudence were collected in this book with great skill. The purpose of this book was not only to collect hadiths but also to prove the support of Imam Azam's (ra) position on issues that are not against hadith anywhere. By "relics," we mean the hadiths of the Prophet (ﷺ) and the sayings of the Companions.

He passed away at the age of eighty-two years on 1st Dhuwal-Qadah 321AH.

105. Muhammad bin Amr al-Aqili (ra)

He was an Imam and a Hafiz of the Hadith. Muhammad bin Amr bin Musa bin Hammad Aqili (ra). His surname is Abu Jafar.

He was a great Muhaddith and scholar of his time. He was the author of many books. His famous book is "Kitab Al-Dhufah' Al-Kabeer". He stayed in Haramain and died there in 322AH.

160. Ali bin Muhammad bin Al-Qattan (ra)

His name was Ali bin Muhammad bin Abdul Malik Fasi (ra). His surname was Abul Hasan. He was an imam, scholar, critic, and hafiz of hadith. He was born in Cordoba (Spain) in 522AH and settled in Fez (Morocco). He was a great scholar and visionary in the fields of narration and hadith. He was a great Hafiz of the name of Al-Rijal. He has authored several books.

He passed away in Rabi Awwal 328AH.

107. Imam Darqutni (ra)

His surname was Abul Hasan, and his name was Ali bin Umar. His lineage is Ali bin Umar bin Ahmad bin Mahdi bin Masoud bin Numan bin Dinar bin Abdullah.

Dar-Quttan was the name of a neighbourhood in Baghdad. Where did he live? Quttan is called cotton in Arabic. Since this neighbourhood was a cotton market, it was called Dar-Qatan. Because of this, he became famous as Darqutni (ra).

He is also considered a Jalil-ul-Qadr personality and master of grace and excellence in the science of Hadith. He had perfection in the knowledge of the narrations of the narrators and the art of the reasoning of the hadith. His famous work "Sunnan Darqutni" is recognized as a reliable and authentic book on the art of Hadith. One of its characteristics is that, in his work, one hadith is described with many chains of transmission.

He travelled to distant countries in pursuit of knowledge. He continued to visit Kufa, Basra, Syria, Wasit, Egypt, and many other cities of the Islamic world and obtained the blessing of learning from famous scholars and Muhadiseen.

His teachers and sheikhs include Qazi Ibrahim bin Hammad (ra), Ibn Ziad Nishapuri (ra), Abu Bakr bin Abu Dawood Sijistani (ra), Abu Saeed Adwi (ra), Abu Jafar Ahmad bin Ishaq bin Bahlul (ra), and Muhammad bin Qasim Mohareb (ra). Imam Darqutni (ra) was Shafi'i-ul-Madhab.

He had numerous students, among them Abu Naeem Isfahani (ra), Abu Bakr Ahmad bin Muhammad Barqani (ra), Abu Muhammad Johari (ra), Qazi Abu Al-Tayeb Tabari (ra),

Hakim Abu Abdullah Nishapuri, Qasim Azhari (ra), Zaki-uddin Mandari (ra), etc., who are more famous.

Imam Darqutni (ra) had an extraordinary passion for knowledge, especially the art of Hadith. He was interested in acquiring knowledge from a very young age. Abu Yusuf Qawas (ra) says that when we used to go to Imam Baghwi (ra) for lessons, Imam Darqutni (ra) was very young. At that time, Baghdad was the center of knowledge and skill.

Imam Sahib had an extraordinary memory. He used to memorize the blessed Hadith after hearing it once. Scholars used to call him Hafiz al-Kabeer, Hafiz al-Mashhour, and كان عالماً حافظاً.

Imam Dhahabi (ra) used to call him Hafiz al-Zaman. He used to narrate up to twenty Isnad narrations of one hadith in one sitting. One day, Saffar (ra) was writing the hadiths for him. When he wrote a part, Saffar (ra) said that your hearing was incorrect because you were so busy writing that you did not understand the hadith well. Darqutni (ra) said in response to him. Do you remember how many hadiths you have written to me so far? Saffar told me that I do not remember. Darqutni (ra) said! So far, you have written eighteen hadiths. The first is this and narrates its entire chain of transmission; the second is this, and in this way narrates all the Ahadith with their chains of transmission. His teacher and all the assembly members started expressing surprise at his memory.

Imam Darqutni (ra) was also an expert in narration, interpretation, and cross-examination. Hafiz Ibn Kathir (ra) says he was perfect in the study of hadiths and criticism. In his time, he had full access to the art of names and Rijal, the

imam of reasons and cross-examination, and the art of wisdom.

Allama Ibn Khalqan (ra) says that he was a unique Imam in the knowledge of Hadith. In his time, no one was like him.

Imam Sahib was an expert in grammar and recitation. He also had a taste for poetry and literature. He memorized many poems. He was a great expert in literature, eloquence, and linguistics. Allah Ta'ala had blessed him with understanding and wisdom. With all these qualities, he was excellent in piety. He did not like any practicality, softness, or weakness in religion. During his time, the Shias gained strength, but he announced to the Shias that Hazrat Usman Ghani (RA) was better than Hazrat Ali Murtaza (RA).

He used to keep the conversation short and disliked useless talk. He had a soft and gentle nature. He used to talk very well and treat people with good manners. He has authored more than two dozen books, in addition to “Sunnan Darqutni.”

He was born in 5th Dhul-Qadah 305AH or 306AH in Quttan, a neighbourhood of Baghdad. This is the area between Karkh and Nahar Isa bin Ali, and he died in Baghdad on 22nd Dhuwal-Qadah 350AH. In some narrations, his death is written on Thursday, 8th Dhuwal-Qadah 385AH. His funeral prayer was led by the famous jurist Abu Hamid Asfarini (ra).

Sunnan Darqutni

In this book, the evidence of hadiths is explained in great detail. In this book, he has collected those hadiths on the terms of Imam Bukhari (ra) and Muslim (ra), but they did

not mention them. This book is written in the Musnad format in one volume.

108. Imam Abdul Baqi bin Qani (ra)

His full name is Imam Hafiz Qazi Abu Hussain Abdul Baqi bin Qani bin Marzuq bin Wathiq Umayyad al-Baghdadi (ra). He was born in 268AH.

Among his famous Shaykhs are Harith bin Abi Usamah (ra), Ibrahim bin Al-Haytham al-Baldi (ra), Muhammad bin Muslimah Wasti (ra), Ismail bin Fazl Balkhi (ra), Bishr bin Musa (ra), Ubayd bin Sharik al-Bazzar (ra), Muslim al-Kajji (ra), Ubayd bin Ghannam (ra), and Mu'adh. Bin Muthanna (ra) and Ahmad bin Ibrahim bin Mulhan (ra) are included.

Among his famous students are Darqutni (ra), Abu Abdullah Hakim (ra), Abu Husayn bin Fazl bin Al Qattan (ra), Ahmad bin Ali Al Badi (ra), Abu Ali bin Shazan (ra), Abu Al Hasan Al Hamami (ra), Abu Al Qasim bin Bushran (ra) and Abu Al Hasan bin Al Farat (ra), etc.

Allama Dhahabi (ra) writes in "Seer Al-Allam Al-Nebula" that Imam Abdul Baqi (ra) travelled a lot and had a collection of hadith. There is also a book of his called "Muajam al-Sahaba." In "Tazkirah al-Huffaz," he is counted among the guardians of hadith. Allama Jalal-ud-Din Sayuti (ra) writes in his book "Tabqat al-Huffaz" that he is Jalil-ul-Qadr Hafiz al-Hadith.

Al-Khatib al-Baghdadi (ra) writes concerning Abu Al-Hasan bin al-Furat (ra) that some change had occurred in Imam Abdul Baqi's (ra) memory in his last years. Two years before his death, there was confusion in his memory, so he did not take hadiths from him, but some people still listened to him. Hadiths before his mixing are considered popular and arguable.

Abdul Baqi (ra) was also skilled in the art of cross-examination. Allama Dhahabi (ra) and Allama Sakhavi (ra) have recognized him as the Imam of Jirah and Tadil. Ibn Habban (ra) and Ibn Udi (ra) confirm his sayings to be authentic and count him among the imams.

He died in 351AH.

109. Ibn Sakin (ra)

He was a Hafiz al-Hadith, an Imam, and a scholar. His name was Saeed Bin Uthman Al-Sakin (ra). His surname was Abu Ali. He belonged to Baghdad. He was born in 294AH.

He was considered an expert in Hadith. He collected the hadiths and arranged them in book form.

He died in 353AH.

110. Abu Hatim Muhammad bin Habban (ra)

His name is Abu Hatim Muhammad Bin Habban bin Ahmed Bin Habban Al Basti (ra). He was called Basti after the city of Bastnama near Sijistan. This is where he was born. He was the guide and authority of the custodians of history and hadith, religious jurists, and lovers of knowledge. He was one of the Jalil-ul-Qadr disciples of Imam Ibn Khaziyamah (ra).

He died in Samarkand in 354AH.

111. Imam Tabarani (ra)

His name was Sulaiman bin Ahmad bin Ayyub bin Mutair Lakhmi Tabarani (ra). His surname was Abul Qasim. He was born in 260AH in Akka, a town in Syria. This area was called Tiberias.

He was a famous student of Imam Tahavi (ra). He has many works. Three of his books on hadith are famous:

Muajam Sagheer, Muajam Aust, Muajam Kabir

Hafiz Ibn Manda (ra) has mentioned some other books of his, which are as follows:

. Kitab al-Masalik

. Kitab al-Ashra tul-Nisa

. Kitab al-Nawdar

. Dalail al-Nabuwah

He travelled to Hijaz, Iraq (Kufa, Basra, Baghdad), Yemen, Syria, Egypt, and Isfahan to acquire knowledge. He had to suffer a lot in these journeys. He spent thirty-three (33) years travelling to obtain hadiths. Abu al-Abbas Ahmad bin Mansoor (ra) says that I have heard three hundred thousand hadiths from Tibrani (ra). He has narrated hadiths from more than a thousand Mashaikh.

He settled in Isfahan, where he died on 28th Dhul-Qadah 360AH. His funeral prayer was led by Hafiz Abu Naeem Isfahani (ra).

112. Ahmad bin Ibrahim Ismaili (ra)

He was the Imam of Hadith, Hafiz, an authentic scholar and Sheikh of Islam. His name was Abu Bakr Ahmad bin Ibrahim bin Ismail bin Abbas Ismaili Gargani (ra). He was born in 277AH.

He belonged to Shafi'i jurisprudence. He was the most outstanding scholar in his region. He has made a dictionary narration. His works are numerous, including the two-volume Musnad-e-Umar. Imam Hakim (ra) says that Ismail (ra) was unique and excellent, the leader of Muhadeseen and Fiqh, and noble and generous in his time. Muhadeseen and the jurists of that time never disagreed with him.

He died in 371AH at the age of ninety-four (94).

113. Abdullah bin Adi (ra)

He was Hafiz al-Hadith, a very famous Imam. His name was Abdullah bin Adi Gargani (ra). His surname is Abu Ahmad. He is also known as Ibn Al Quasar (ra).

He is considered among the great imams of hadith and the imams of examination and modification. He was born in 279 AH and died in 375 AH.

114. Muhammad bin Ishaq bin Manda (ra)

His name is Muhammad bin Ishaq bin Muhammad bin Yahya bin Manda. He was born in 310AH.

He is counted among the great Imams of Hadith and Hafiz al-Hadith. He was famous for having many hadiths. He travelled to many countries to collect hadiths. When he returned from his trip, he had forty bundles of books. The number of his teachers and sheiks is 1,700.

He died in Dhul-Qadah 395AH.

115. Hakim Nishapuri (ra)

His surname was Abu Abdullah, and his name was Muhammad bin Abdullah. His title was Hakim Nishapuri (ra). He was born on 3rd Rabi Al-Awwal 321AH / 933AD in Nishapur. His lineage is Abu Abdullah Muhammad Bin Abdullah bin Muhammad Bin Hamduyeh Hakim Zabi Tahmani Nishapuri. He was called Imam al-Muhageqeen.

In those days, Nishapur was the center of knowledge and grace. Imam Muslim (ra) was also a resident of the same area. Imam Hakim (ra) employed nearly 2,000 teachers. He travelled to Khorasan, Mawra Al-Nahar, and many other regions in search of hadith. He heard hadiths from two thousand shaykhs.

Among his teachers, Imam Darqutni (ra) is more famous. Apart from Hadith, he has also done academic services in history. In jurisprudence, he followed the teachings of Imam Shafi'i (ra).

His students include Imam Bayhaqi (ra), Abu Qasim al-Quashari (ra), Abu Naeem Isfahani (ra) and Abu Zahravi (ra).

He was also accused of being a Shiite, but in those days, this point was not meant to be a religious one. He did not believe in any heavenly chain of imamate after the Messenger of Allah ﷺ. Khatib al-Baghdadi (ra) has called him a trust.

Imam Hakim (ra) was a great writer. Ibn Khalqan (ra) has said that his compilation is around 1,500. His most famous book is "Al-Mustadrak Ala Al-Sahihain". In his book, Imam al-Hakim (ra) collected those hadiths on the conditions of

exclusion of Bukhari (ra) and Muslim (ra) or on the condition of one of Bukhari (ra) and Muslim (ra), which were not recorded in Sahih Bukhari and Muslim.

The books included in your other publications are:

1- الاكلیل

2- المدخل الى علیم الحديث

3- تاریخ نیشاپور

4- فضائل شافعی

He passed away on 3rd Safar al-Muzaffar 405AH / 1014AD.

116. Abu Naeem Isfahani (ra)

He was a famous Hafiz of hadith. His name is Ahmad bin Abdullah bin Ahmad bin Ishaq bin Musa bin Mehran Isfahani (ra). His surname was Abu Naeem. He was born in 334AH.

He was one of the high-ranking Muhadeseen and a great protector. He was the author of several books. Many people have benefited from him.

Following are his famous books:

1- المستخرج على صحيح بخارى

2- المستخرج على صحيح مسلم

3- حلية الاولياء

Haliya Auliya got a lot of fame. The people of Nishapur took him eagerly. This is a superb, informative book about the conditions of the Auliya Karam.

He died in Muharram 430AH in Isbahan.

117. Imam Abu Saad al-Summan (ra)

His full name is Abu Sa'd Ismail bin Ali bin Hussain bin Muhammad bin Zanjuya al-Razi al-Summan, or Babi Sa'd al-Summan (ra). He was born in 370 AH or 373AH.

Allama Dhahabi (ra) has given the number of his sheikhs as 3,600. Ibn Asakar (ra) has written that he had benefited from four thousand sheikhs, among them some famous ones as follows: He heard hadiths from Abu Tahir Mukhalis (ra) in Baghdad, from Abd al-Rahman bin Muhammad bin Fazala (ra) in Ray, from Ahmad bin Ibrahim bin Ziras (ra) in Makkah, and Abd al-Rahman bin Abi Nasr Tamimi (ra) in Damascus. His famous students include Khatib Baghdadi (ra) and Abdul Aziz Katani (ra). Apart from them, a large group of scholars of jurisprudence had benefited from him.

Historian Ibn Asakar (ra) writes that Abu Saad al-Summan (ra) was one of the genuine knowledge seekers. To acquire knowledge, he travelled far and wide in Islamic countries. Among them, Hijaz, Syria, Iraq, and Ballad Maghreb are worth mentioning. Allama Dhahabi (ra), in his "Seer Al-Allam al-Nabila," remembers him as an Imam, Hafiz, Allama, Perfect, and Qawi al-Zabt, and counts him among the Huffaz of hadith. The routine of Abu Saad's (ra) life was to recite the Qur'an, teach Hadith and jurisprudence, and guide the Muslims. He also dedicated the most valuable books of his lifetime to Muslims.

He had a close relationship with both Fiqh and Hadith. He was also a renowned researcher of his time in art and history. All the imams used to argue with his sayings and opinions. He died in 443AH or 445AH.

118. Ibn Hazem al-Andalusia (ra)

His name was Ali bin Ahmad bin Hazm (ra). His surname was Abu Muhammad. He was of Persian descent, but his ancestors settled in Spain (Andalusia). Ibn Hazem (ra) was born in Cordoba in 384AH. First, he was in the Shafi'i school; then, he adopted the school of Dawood Zahari. He used to vehemently deny the Qiyas.

He had a keen eye on hadith but used to deny jurisprudence. For this reason, he could not make use of hadiths. He has written many books, including the following:

1- كتاب الاحكام

2- المحطى

3- كتاب الفضل في الملل والنحل

He died in 457AH.

119. Imam Ahmed bin Hussain

Bayhaqi (ra)

His surname is Abu Bakr, and his first name is Ahmed bin Hussain Bayhaqi. He also holds the status of Imam and Peshwa of Hadith, according to scholars and Muhadeseen. His lineage is as follows: Abu Bakr Ahmad bin Hussain bin Ali bin Abdullah bin Musa Khusrau is Jarwi Bayhaqi Khorasan Shafi'i. He was born in Sha'ban 384AH / 994AD in a village called Khosrow Jard, in the suburbs of Beyhaq (Nishapur).

Scholars recognize his academic status and excellence. The number of his works is in the thousands. It is known from some narrations that he has written seven thousand magazines on various topics of religion and Shariah, which shows his knowledge, skill, and grace.

He travelled to many places to collect hadiths, including Kufa, Baghdad, Khorasan, Makkah, Madinah, and many others. He was Shafi'i al-Maslak.

Among his teachers are Abu Al-Hasan Muhammad bin Hussain Al-Alawi (ra), Imam Abu Abdullah Hakim (ra), Abu Ishaq Asfraini (ra), Abdullah bin Yusuf Asbahani (ra), Abu Ali al-Ruzbari (ra), Imam Bazaz (ra), and Abu Bakr Ibn Fawak (ra).

He had numerous disciples, among whom the most famous are:

Abu Abdullah Muhammad bin Fazl Al Faradi (ra), Abu Abdullah Muhammad Abdul Jabbar Muhammad bin Ahmad Bayhaqi al-Khavari (ra), Abu Nasr Ali bin Masoud bin Muhammad al-Shojai (ra), Abu Abdullah bin Abu Masoud al-Saadi (ra), the son of Imam Ismail bin Ahmad Bayhaqi (ra) and his grandson Abu Al-Hasan Obaidullah (ra) Bin Muhammad bin Ahmad (ra) are included.

Following are your famous works:

- 1 (كتاب مبسوط
- 2 (كتاب السنن الكبرى - 10 جلد
- 3 (كتاب دلائل النبوة
- 4 (كتاب معرفت علم حديث
- 5 (كتاب بعث والنشور
- 6 (كتاب الآداب
- 7 (كتاب فضائل صحابه[ؓ]
- 8 (كتاب فضائل اوقات
- 9 (كتاب شعب الايمان
- 10 (كتاب اخلاقيات
- 11 (كتاب سنن الصغرى
- 12 (كتاب الاسماء والصفات
- 13 (الترغيب والترهيب

- 14 (مناقب امام شافعيؒ)
15 (كتاب معرفة السنن وآثار
16 (قرأت خلف الامام
17 (كتاب الاعتقاد
18 (الدعوت الكبير
19 (كتاب المدخل الى السنن الكبرى

Difference between Sunnan Bayhaqi Sughra and Kubra:

He had two books attributed to Sunnan Bayhaqi, one of which was "Sunnan Bayhaqi Sughra," a two-volume work. The second, "Sunnan Bayhaqi Kabra," is in ten volumes. Both these books are written in the order of "Mukhtasir Al-Muzni." No other book could be written like these two books. Sunnan al-Kubra also covers all the hadiths related to rulings.

He died on 10th Jumadi Awwal 456 AH/1066 AD in Sabzevar, Nishapur. His dead body was taken to Beyhaq, and he was buried in Khosrow Jard near Beyhaq. Allama Ibn Hajar Asqalani (ra) wrote the year of his birth as 374AH and his death as 8th Jumadi al-Awwal 458AH in Balogh al-Maram.

120. Allama Ibn Al-Barr Maliki (ra)

He was Imam, Allama, Shaykh al-Islam and Hafiz al-Hadith. His name is Yusuf bin Abdullah bin Muhammad bin Abdul Bar bin Asim Nimri Qurtubi (ra). His surname was Abu Umar. He was born in Rabi al-Thani, 368 AH.

He was also considered a great expert in history and Akhbar. Ibn Hazem (ra) says he had no second to discuss and repeat jurisprudence and hadith. He was the author of several books.

Here are his famous books.

1- جامع بيان العلم

2- الاستيعاب

3- تجريد التمهيد

4- كتاب التمهيد المباني الموطأ من المعاني والاسانيد

Ibn al-Barr (ra) brings most of the hadiths from his chain of transmission. Among the sheikhs from whom he heard hadiths were Khalaf bin Qasim (ra), Abdul Warith bin Sufyan (ra), Abdullah bin Muhammad bin Abdul Momin (ra), Abu Uthman Saeed bin Nasr al-Andalusia (ra), Abu Fazl Ahmad bin Qasim al-Bazaz (ra), Abu Amr Ahmad bin Muhammad Al Tamanki (ra) and Abu Amr Ahmad al-Ishbili (ra).

Biographies of Muhadeseen

Abu Abdullah Hamidi (ra), Abu Ali Ghassani (ra), Abu Al-Hasan Tahir bin Fawz bin Ahmad al-Maafari (ra), and Abu Yahya Sufyan bin Abi al-Aas (ra) are among those who have narrated hadiths from him.

He died at the age of 95 on Friday night in Rabi al-Thani 463AH.

121. Imam Baghwi (ra)

His surname was Abu Muhammad, and his name was Hussain bin Masoud (ra). He was also called Farra and Ibn-e-Fraa. The reason is that one of his ancestors used to sell posteen. Look up Posteen in the dictionary, who says he belonged to the city of Baghu, which was situated between Herat and Merv, because of which he was called Baghwi.

He was a Muhaddith, exegete, and jurist. He had perfect mastery in all three sciences. He belonged to the Shafi'i religion. He spent his whole life writing and teaching Hadith, Fiqh, and Tafsir. He was always in ablution. He was a student of Qazi Hussain bin Muhammad (ra) in jurisprudence. His teacher in hadith is Abu al-Hasan Dawoodi (ra), whose name was Abd al-Rahman bin Muhammad (ra), and he is considered one of the great hadith scholars. He spent his entire life reciting Nawafil at night and fasting during the day. He used to be content with dry pieces of bread for breakfast. He started using curry when people insisted that eating only dry bread would cause dryness in the brain.

He has many works, including the famous "Shareh al-Sunnah al-Baghwi."

He died in 516AH at "Marv Warud" and was buried in the tomb of his teacher Qazi Hussain bin Muhammad (ra).

122. Abdul Haq Ishbili (ra)

He was the Hafiz of Hadith, the Allama, and the Hujjat. His name is Abdul Haq bin Abdul Rahman bin Abdullah bin Hussain bin Saeed Azdi Ishbili (ra). His surname was Abu Muhammad. He was born in 510AH.

He settled in Bajaya. This is where he started his academic journey and gained much fame. He has authored several books. He was an excellent orator. He was an expert in Fiqh, Hadith, and Rijal sciences. Along with these sciences, he also held a high position in piety. He was strictly committed to the Sunnah of the Prophet (ﷺ). He lived far away from worldly affairs but was fond of poetry and literature.

He died on Rabi al-Thani 581AH in Bajaya.

123. Imam Ibn Jozi (ra)

His surname was Abul Farah, and his first name was Abdul Rahman. His genealogy is as follows: Abd al-Rahman bin Ali bin Muhammad bin Ali bin Ubaidullah bin Abdullah bin Hamadi bin Ahmad bin Muhammad bin Jafar al-Jozi is a Baghdadi Hanbali Siddiqui Quraishi (ra).

He is popularly known as Ibn Jozi (ra), attributed to a place called "Fardhat al-Joz," the name of a neighbourhood in Basra. Some people believe that he was a resident of Wasit and that he had a walnut tree in his house, in addition to any other trees. His father died when he was a child, and his mother and paternal aunt raised him. His family used to trade in copper; hence, his old documents were written under the name Ibn Jozi al-Saffar. When he could read, his maternal aunt took him to Hafiz Abul Fazl Ibn Nasir (ra) to study Hadith. He has memorized the Holy Quran.

He was a Jalil-ul-Qadr scholar, Sahib Fazl Faqeeh, and a perfect Muhaddith. Scholars agree on his grace, perfection, and breadth of knowledge. He has authored books on Hadith, Tafsir, Fiqh, Seer, Akhbar, and Sermons. He was recognized as the Imam of his time in all these sciences. Scholars were convinced of his eloquence.

He wrote a book on Hadith and compiled all the related issues. Similarly, one of his works, "Talbis Iblis," is famous. In which innovations and actions against the Sunnah have been discussed and rejected. This book has a fascinating description of the satanic nations.

Imam Ibn Jozi (ra) was a brilliant and capable personality.

There is a difference in his birth. He was born in 508AH or 517AH in Baghdad and died on Friday night at 597AH, and his funeral prayer was held in Mansoor Masjid in Baghdad. Some historians have stated that before his death, he had bequeathed that the water for his bath be heated with the clippings and sawdust he collected from making pens for writing hadiths. So much so that the bath water became hot, and the sawdust was saved.

(Mazahir al-Haq Jaded: vol. 1, p. 36. 16)

He acquired knowledge from numerous teachers, including Abu al-Qasim bin Al-Hussain (ra) and Qazi Abu Bakr al-Ansari (ra). The number of his works is around three hundred.

124. Allama Omar bin Ahmad bin

Al-Adeem Halabi (ra)

His full name was Allama Kamaluddin Abul Qasim Umar bin Ahmad bin Hibb-ullah bin Abi Jaradat al-Aqeeli al-Halabi (ra). You were born in 588AH.

Among his famous sheiks were Ibn Tabrized (ra) in Aleppo and Ibn Asaker (ra) in Damascus. Similarly, he travelled to other Islamic countries and acquired knowledge of Hadith.

He was a high-level Muhaddith of his time; he knew the narration of hadith, wisdom, and Rijal very well. He was also familiar with the interpretations of hadith and its principles and branches.

Allama Dhahabi (ra) writes that Ibn al-Adeem (ra) was unique in grace, nobility, tact, foresight, intelligence, cheerfulness, good writing, and eloquence. He has also done teaching services. He was the author of several books. In about thirty volumes, he also compiled a significant history of Aleppo in Ballad, Syria.

Allama Yakut Hamvi (ra) writes that Ibn al-Adeem (ra) was a knight of literature. He had reached the level of perfection in poetry. He was capable of composition. He had deep insight and understanding of jurisprudence.

Allama Dhahabi (ra) says that Ibn al-Adeem (ra) was also an imam of the art of cross-examination and adjustment with immense abilities. Due to his critical insight, he was considered capable of researching and interrogating the

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narrators of hadiths and cross-examining them. Allama Sakhavi (ra) considered his examination feasible. His words and opinions were valued.

He died in 660AH.

125. Imam Nawī (ra)

His surname is Abu Zakaria, and his name is Yahya bin Sharaf Hazami. His title is Muhyiddin. Hazam is the name of one of his ancestors. Because of this, his family members were called Hazami. His lineage is as follows: Yahya bin Sharaf al-Nawawi bin Marri bin Hasan bin Hussain bin Hazam bin Muhammad bin Juma al-Hazami Nawī Hourani Damascene.

" Nauvoo " is the name of a settlement in the city of Horan in Syria, near Damascus, where he lived. That is why he was called Nawī.

His famous book is "Dalail al-Talebeen," which has been translated as "Riyaz al-Saleheen." Several editions of this book have been written. Imam Sahib has provided guidance from the Quran and Hadith on all areas of life, from worship and affairs to society and politics.

When Imam Nawī (ra) was ten years old, the children used to force him to play with them, but he ran away from the game and started crying when they pushed him too hard. During this time, he kept reciting the Holy Quran. Shaykh Yasin bin Yusuf, Moroccan (ra), says: seeing this child, I said that this child will grow up to be a scholar of his time, an ascetic and worshiper, and will bring grace to people. There were no religious madrassas or academic environments in Nauvoo Basti from where spiritual perfection could be achieved, so Imam Nawī's father brought him to Damascus. He studied at the Madrasa Rahawiya, adjacent to the Umayyad Jamia. The number of teachers from whom he acquired knowledge in Damascus is more than twenty, from whom he learned hadith, jurisprudence, principles, and

Arabic literature. Despite reaching his heights in knowledge, his disposition was simple, ascetic, and pious. He never hesitated to speak the truth.

He came to Damascus at the age of nineteen. There, he did the work of writing as well as acquiring knowledge. He has written Sahih Muslim.

Among his other famous books are,

تهذيب الاسماء واللغات، كتاب الاذكار اور رياض الصالحين

Sheikh Muhammad bin Saleh Al-Uthaymeen says (ra)! Imam Nawi (ra) is among the companions of Shafi'i, such as the Imams, and his sayings are reliable. He has numerous compilations. He has written books on Hadith and Fiqh, as well as a dictionary. He was a mujtahid, and a mujtahid has the possibility of both right and wrong.

Imam Nawi (ra) had perfection in the knowledge of Hadith, yet his temperament and nature were straightforward. He used to wear modest and simple clothes. Food was also simple and nominal. Good food and clothes are not forbidden, but he is harmful to the knowledge of those who are fond of seeking knowledge. This is why most scholars place little importance on these things. Their primary importance lies in teaching, preaching, reading, book authoring and compiling, and similar academic activities.

His famous works are listed below:

- 1 - منهاج الطالبين،
- 2- الدقائق،
- 3- تصحيح التنبيه،
- 4- المنهاج في شرح صحيح مسلم (٥ جلد)،
- 5- التقريب و التيسير في لفظ الحديث،
- 6- حلية الابرار،
- 7- بستان العارفين،
- 8- خلاصة الاحكام من مهمات السنن وقواعد الاسلام،
- 9- المقاصد،
- 10- الايضاح،
- 11- مناسك حج،
- 12- روضة الطالبين،
- 13- التبيان في الادب حملة القرآن،
- 14- رسالة في التوحيد،

15- مختصر طبقات الشافعية لابن الصلاح،

16- مناقب الشافعي،

17- المنثورات،

18- فقهه وهو كتاب فتاوية،

19- مختصر التبيان،

20- مواعظ والاصل له،

21- منار الهدى،

22- في الوقف والابتداء تجويد،

23- الارشادات الى بيان اسماء المبهيات،

24- الاربعون حديثاً النوويّة،

25- المنهاج السوي،

26- النهاية في اختصار الغاية،

27- اغاليط على الوسيط،

28- الفتوحات الوهيبية،

29- شرح صحيح مسلم،

30- تهذيب الاسماء واللغات،

31- كتاب الاذكار،

32- رياض الصالحين من كلام سيد المرسلين،

33- المجموع،

34- شرح اربعين نووى-

He was born in his native Nauvoo on the 1st of Muharram 631AH / 1233AD. After living in Damascus for twenty-eight (28) years, Imam Nawi (ra) moved back to Nauvoo Basti and died of illness in the same year. He passed away on Wednesday night, 14th Rajab al-Murajab 676 AH / 1277AD.

126. Allama Ahmad bin Muhammad bin Abdullah bin Zahiri (ra)

His full name is Imam Muhaddith Jamal al-Din Abu al-Abbas Ahmad bin Muhammad bin Abdullah bin Qamaz Halabi, known as Babin al-Zahiri. He was born in 626AH.

His famous Shaykhs include Ibn Al-Lati (ra), Muhammad bin Ibrahim Arbali (ra), Zia Maqdusi (ra), Ahmad bin Abdullah Halabi (ra), Shoaib Zafarani (ra), Yusuf Sawi (ra), Ibn Rawahah (ra), Ibn Yaish (ra), Karima bint Wahab (ra). Allama Dhahabi (ra) says that the number of his sheikhs is around seven hundred.

His famous students include Islamic historian Allama Shamsuddin Dhahabi (ra), Hafiz Alam-uddin (ra), and Allama Yusuf Muzi (ra).

Allama Ibn Zahiri (ra) also travelled to Islamic countries to obtain hadith. The trips to Damascus, Homs, Alexandria, Egypt, Khorasan, Haran, Mardin, and Haramain are worth mentioning. He holds a high position in Hadith studies because of his strong memory. He is considered among the Jalil-ul-Qadr Huffaz al-Hadith of his time. Allama Dhahabi (ra) writes in "Tazkirah Al-Huffaz" that Ibn Zahiri (ra) is the most reliable and trustworthy person. The quirky choices and textualists are also fully aware of the hadiths, adaptations, and handshakes.

Adaptations are hadiths transmitted to the authors of the books of hadith through a channel other than this author; then there is agreement with the shaykh of this author, and

the chain of transmission is also strong. This is the first type of Alu-al-Nasabi.

A handshake is also a form of al-Nasabi in which the writer has a close relationship with a disciple.

Allama Sayuti (ra) has counted Allama Ibn Zahiri (ra) as one of the famous protectors of Muhaddith in Tabqat al-Huffaz.

Ibn Zahiri (ra) was also considered an expert in his time's recitation knowledge. He was proficient in Qeraat Saba. He learned to recite from the famous reciter Sheikh Abu Abdullah Fasi (ra). He is also considered an imam in the art of cross-examination and interpretation; arguments were made with his opinions and sayings.

He died in 696AH.

127. Imam Dhahabi (ra)

Allama Hafiz Shamsuddin Abu Abdullah Muhammad Dhahabi Shafi'i (ra) is popularly known as Imam Dhahabi (ra). His name is Muhammad bin Ahmad bin Uthman bin Qaymaz, and his surname is Abu Abdullah. His father dealt in gold, so he became famous as a goldsmith. He was of Turkish descent, and his hometown is the renowned area of Diyarbakir, Mifarkin. Imam Dhahabi (ra) was born in Rabi al-Thani 663AH on October 5th, 1274AD. He belonged to a pious family. That's why he started learning religion from his childhood and got knowledge from the famous Mashaikh and teachers of his time. His tendency was more towards knowledge of the Qur'an and hadith. His teachers in Al-Qaraat were Shaykh al-Qura Jamaluddin Abu Ishaq Ibrahim bin Dawood Asqalani (ra) and Shaykh Ibrahim bin Ghali Muqri (ra). He authored a book on Quranic sciences titled "Al-Muqaddama Fe Al-Tajweed."

His teacher in hadith science was Sheikh Jamaluddin Abu Hajjaj Yusuf bin Abd al-Rahman Muzi (ra), a great expert in hadith. He was very impressed by his teacher. Another teacher of Imam Dhahabi (ra) was Sheikh Alam-uddin Barzali (ra); because of him, Imam Dhahabi (ra) became deeply interested in the science of Hadith. His third teacher was Sheikh Taqiuddin Ibn Tamiya (ra), whom he loved dearly. Despite this emotional attachment, he has disagreed with his teacher, Ibn Tamiya (ra), on the principles and branches of some issues. In this regard, he also wrote a magazine called

"النصيحة الذهبية لابن تيمية".

Imam Dhahabi (ra) used to write, compile, and teach. At that time, his teaching circles were considered major centers of knowledge. He also performed the duties of Sheikh Al-Hadith in Dar Al-Hadith Zahriyyah. After the death of his teacher, Alam-uddin Barzali (ra), Imam Dhahabi (ra) was appointed as the Sheikh Al-Hadith at Madrasa Nafisiya in his place.

Allama Safadi (ra) has stated that four years before the death of Imam Dhahabi (ra), he had a complaint of conjunctivitis, which was very painful. He died shortly before midnight on 3rd Dhul-Qadah 748AH, corresponding to 3rd February 1348AD, and was buried in Bab al-Saghir cemetery in Damascus. His funeral was attended by many scholars and his students, including his students Taqiuddin Subkey (ra) and Salahuddin Safadi (ra).

Imam Dhahabi (ra) left about 200 works. He was a famous Muhaddith, historian, and imam of al-Jirah and al-Tadil of his time. Hafiz Ibn Kathir is very renowned among his students.

Imam Dhahabi's (ra) unanswerable work is "Mizan-ul-Aytadaal," which is about weak narrators. Hafiz Ibn Hajar Asqalani (ra) liked this book, researched it, and then wrote "Lisan al-Mizan."

Some of his famous works:

- 1- تاريخ اسلام والطبقات المشاهير والاعلام (عرب تاريخ)
- 2- تذكرة الحفاظ - (علم اسماء الرجال)
- 3- ميزان اعتدال في نقد الرجال - (علم اسماء الرجال)

- 4- سیر اعلام النبلاء
- 5- طبقات القراء
- 6- طبقات الحفاظ
- 7- تهذيب التهذيب
- 8- اختصار سنن البهقي
- 9- اختصار المستدرک الحاكم
- 10- اختصار کتاب الجهاد ابن عساکر
- 11- اختصار تاريخ الخطيب
- 12- فتح الطالب
- 13- ما بعد الموت
- 14- توفيق اهل التوفيق - مناقب ابو بكر صديق[ؓ]
- 15- نعم السمر - سيرت حضرت عمر[ؓ]
- 16- التبيان - مناقب حضرت عثمان[ؓ]
- 17- الميثبث في الاسماء و الانساب
- 18- نبأ الرجال
- 19- تنقيح احاديث التعليق ابن جوزي
- 20- الكاشف
- 21- مناقب ابي حنيفة[ؓ]

128. Allama Badruddin Al Aini (ra)

His full name is Qazi al-Qadah Shaykh al-Islam Badr al-Din Abu Muhammad Mahmud bin Ahmad bin Musa bin Ahmad bin Hussain bin Yusuf bin Mahmud Al-Aintabi Al-Hanafī, known as Al-Aini (ra). He was fortunately born in a town called Aintab near Aleppo in 762AH. Due to the reduction, Aintab came to be called Aini.

Allama Aini (ra) has also benefited from many Shaykhs, which is why he compiled a permanent book on his Shaykhs called "Muajam Al-Shayukh."

Zain al-Din al-Iraqi (ra), Siraj al-Din Balqini (ra), Al-Ala al-Sirami (ra), Ibn al-Kashk Hanafī (ra), Nur al-Din Haithami (ra), Jamal al-Din al-Malti (ra), Taqi al-Din Dujavi (ra), Isa bin al-Khas (ra), Jibril bin Saleh al-Baghdadi (ra) and Taghri Barmash, (ra) etc.

Among his famous students are Kamal al-Din bin Alham Sahib Fateh al-Qadir (ra), Shams al-Din Sakhavi (ra), Ahmad bin Sadaqah al-Marroof Babin al-Sirni (ra), Isa bin Sulaiman Tanubi (ra), Abu al-Barakat Asqalani Hanbali (ra), Ibn Taghri Bardi Sahib al-Najam al-Zahra (ra), Ibn Qazi Ajloon (ra), Nuruddin Dakmavi (ra), Muhammad bin Khalil al-Balisi (ra), and Muhammad bin Muhammad Hijazi (ra), etc. are included.

He travelled a lot to Islamic countries to acquire knowledge. He first travelled to Aleppo, which is located near Aintab. There, he read "Hidayah" from Yusuf bin Musa Multi (ra) and "Saraji" from Haider Rumi (ra). Then he went to Egypt, attended the service of Sheikh Surami (ra), and completed

various arts. After that, he came to Cairo and studied the sciences of Hadith from the great Muhadiseen. Among them, Allama Iraqi (ra), Sirajuddin Balqini (ra), and Nooruddin Haithami (ra) are worth mentioning.

Allama Abu Al-Hussaini (ra) writes about the glory of Allama Aini (ra): he was the Imam of his time, Allama Hafiz, pious, an expert in narration and wisdom, a proof for the deniers and opponents, and a sign against innovation. He further writes that he was famous for the knowledge, purity, and greatness of his time. He held a high position in jurisprudence and hadith.

Allama Sakhavi (ra) writes that Allama Aini (ra) is his era's Imam, scholar, and scholar. He was an expert in art and Arabic. He was a Hafiz of the dictionary and history. He authored several rare books on Hadith.

He died in 855AH.

129. Ibn Asakar (ra)

His full name is Hafiz Abu al-Qasim Ali bin Abi Muhammad al-Hasan bin Haibat-ullah (ra), and he became known by the title of Ibn Asakar (ra). He was born in Damascus in Muharram 499AH, corresponding to October 1150AD. He belonged to the Ashari tribe.

He belonged to a wealthy family. He received his primary education in Damascus. He performed Hajj at 22 and went to Baghdad for further education. He studied Dars-e-Nizami from Imam Ghazali's (ra) disciple Hazrat Abu Al-Hasan Al-Ansari (ra) there. He learned Hadith from Hazrat Abu Saleh Kirmani (ra) and Ibn Hussain Abu Qasim (ra). At the age of 27, he came back to Damascus and got married. He travelled to Isfahan and Marv. There, he met Abu Saad Abdul Karim Al Samani (ra). He travelled with them to Nishapur and Herat. After the death of Hazrat Abu Saad Abdul Kareem (ra), he came to Baghdad. After staying there for some time, he came to Damascus.

Khawaja Yusuf Hamdani (ra) and Sheikh Abu Najeeb Abdul Qadir Suhrawardy (ra) are more famous among his teachers. He studied with 1,300 teachers and sheikhs, including 80 women. Among his students, Az bin Abdul Salam (ra) is notable.

He taught Hadith for many years at Nooriya Madrasa in Damascus. He is counted among the authentic scholars of Shafi'i jurisprudence. At the same time, he was an imam of hadith, a jurist, and a famous historian.

Ibn Asakar (ra) used to teach the blessed hadiths and works, read Nawafil, and worship frequently. He used to organize many prayers and Quranic recitations. He used to finish the entire Quran in one night. He used to perform Aetikaaf in Manara Sharqiyah of Masjid al-Aqsa every Ramadan. He placed great importance on self-accountability.

His famous works include the following books:

١- تاريخ الكبير الدمشق (80 جلد)

٢- المستقصى في فضائل المسجد الاقصى

٣- معجم ابن عساكر

٤- الاربعون البلدا بيه

٥- الاربعون حديثاً من المساواة

٦- فضيلة ذكر الله

٧- فضل امر المؤمنين عائشهؓ

He died in Damascus on 11th Rajab 571AH, corresponding to 25th January 1176, at the age of 71 years. He was buried in Bab al-Saghir cemetery.

130. Shah Waliullah Muhaddith Dehlvi (ra)

Shah Waliullah Muhaddith Dehlvi (ra) was born on 14th Shawwal 1114AH, corresponding to 12th February 1703AD, in Mauza Falat of Muzaffarnagar, India. At that time, the last period of the Mughal Empire was going on. He was named Qutbuddin. His father's name was Shah Abdul Rahim bin Sheikh Wajih-uddin. His great-grandfather, Sheikh Muhammad Turk Bukhari (ra), came to Delhi from Bukhara during the reign of Sultan Muhammad Alauddin Khilji.

He was sent to school at the age of five. At the age of seven, he was obliged to pray and fast. At the age of 10, I read Sharah Jami. He got married at the age of fourteen. At the time of marriage, he had become a complete scholar. At age fifteen, he pledged allegiance to his father in the Naqshbandiya chain and received instruction in special dhikr and Azkar.

The books of hadith, such as Sahih Bukhari, Mishkat Sharif, and Shama'il Tirmidhi, should be read first. He also read Tafsir Baizavi and Tafsir Mudrak from his teacher. In the field of jurisprudence, he has read Shareh al-Waqayah and Hidayah. In Tasawwuf, he studied Awarif al-Maarif and Resail Naqshbandiya. He received the Caliphate from his father. When he was seventeen (17) years old, his father died. After his father's death, he started teaching. The fame of his teaching spread far and wide. Even after his father's death, his education continued for twelve years.

He performed Hajj in 1143AH. He visited the holy places of Makkah and Madinah and had the honour of being in the company of scholars and peacemakers there, including Sheikh Muhammad Wafad-ullah bin Muhammad (ra),

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Sheikh Ahmad Shinavi (ra), Sheikh Ahmad Qashashi (ra), Syed Abdul Rahman Idrisi (ra) and Sheikh Abu Tahir Madani (ra). He took permission to narrate hadith from Sheikh Abu Tahir Madani (ra). Sheikh Abu Tahir Madani (ra) also blessed him with his caliphate. He stayed in Haramain for one year and performed two Hajj. He was recognized as an expert Muhaddith and jurist. He had an equal relationship with the four Tasawwuf lines: Naqshbandiya, Qadriyah, Chishtiya, and Suhrawardiya.

He was the personality of his era who took practical measures to know the reasons for the downfall of Muslims and to prevent them. Hazrat Mujaddid Alf-Thani (ra) continued the reform work he had started.

Shah Waliullah (ra) was born eighty (80) years after Hazrat Mujaddid Alf-Thani (ra). He was four years old when Mughal emperor Aurangzeb Alamgir died. With the death of Aurangzeb, the Islamic empire began to disintegrate. Anarchy spread throughout the country. The Marathas had occupied many areas of the country. Not only was the political condition of the Muslims terrible, but they were also becoming morally degraded. Comfort seeking, luxury, love of wealth, selfishness, dishonesty, and many other vices had become common. Shah Waliullah (ra) tried to prevent these evils by writing, compiling, and reforming works. They made every possible effort to unite the Muslims.

He wrote letters to princes and sultans for help, including Ahmad Shah Abdali (ra), who defeated the Marathas in the third battle of Panipat.

He tried to remove the Hindu customs and thoughts that had entered the Muslims. People considered the marriage of a widow as bad; a lot of wasteful expenses were spent on useless rituals in marriage and grief. He fixed them as much as possible. He reduced communal differences. He pointed out the wrong ideas and innovations that had entered Sufism.

Alongside the Persian translation of the Holy Qur'an, he wrote books on Tafsir, hadith, jurisprudence, history, and Sufism, totalling fifty-one (51).

His Famous Works:

- ١ - حجة الله البالغه
- ٢ - ازالة الخفاء عن خلافة الخلفاء
- ٣ - الشفاء العليل القول الجميل
- ٤ - رسائل
- ٥ - الفوز الكبير
- ٦ - الانصاف في بيان اسباب الاختلاف
- ٧ - سيرة الرسول ﷺ

His eldest son, Shah Abdul Aziz (ra), was the author of Arabic and Persian. He taught religious sciences and hadith to people for 60 years.

His second son, Shah Rafi-uddin (ra), translated the Holy Quran into Urdu, the first translation into Urdu.

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His third son, Shah Abdul Qadir (ra), wrote Tafsir al-Qur'an in Urdu under "Mouza al-Qur'an."

His fourth son, Shah Ismail (ra), the son of Shah Abdul Ghani, was martyred. He was a great scholar of his time and was martyred while doing Jihad.

Hazrat Shah Waliullah (ra) passed away on 20th August 1762AD in 1176AH at the age of 59 years. He was buried in the grave next to his father in Delhi. The tomb of your son, Shah Abdul Aziz (ra), is blessed with you.

دُرُود تَنْجِينَا

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى اٰلِهِ وَاَصْحَابِهِ وَاِخْوَانِهِ صَلَوةً
تُنَجِّنَا بِهَا مِنْ جَمِيعِ الْاَهْوَالِ وَالْاَفَاكِ وَتَقْضِيْ لَنَا بِهَا جَمِيعِ الْحَاجَاتِ
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا عِنْدَكَ اَعْلَى الدَّرَجَاتِ
وَتُبَلِّغُنَا بِهَا اَقْصَى الْغَايَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ ط
اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ ۝

يا قاضى الحاجات يا مجيب الدعوات

يا شافى الامراض يا دافع البليات

يا حل المشكلات يا كافى المهمات

يا رافع الدرجات يا ارحم الراحمين

(آمين)

Translation! O Allah! Send blessings on our leader and master, Hazrat Muhammad ﷺ, and his family, companions, and prophets, and through it, deliver us from all fears and troubles, fulfill all our needs, and cleanse us from all sins. May He (Allah) elevate us to the highest ranks in His sight and bless us with all good things in life and after death. Indeed, You are capable of everything.

Prayer for protection

دعا برائے حفاظت
اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْاِيْمَانَ وَزَيِّنْهُ فِيْ قُلُوْبِنَا
وَكَرِّهْ اِلَيْنَا الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ
وَاجْعَلْنَا مِنَ الرَّشِيْدِيْنَ-
اَللّٰهُمَّ تَوَقَّنَا مُسْلِمِيْنَ وَالْحَقْنَآ بِالصّٰلِحِيْنَ
غَيْرِ خَزَايَا وَلَا مَفْتُوْنِيْنَ ۝

وَآخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

Oh God, make love to us, faith and adornment it
in our words and cause disbelief, immorality,
And disobedience is hateful to us.
And she made use of those who were strong.
O Allah, give us death as Muslims and join us with
The righteous are not disgraced nor tempted

And they called us, for praise is to Allah, Lord of the
worlds.

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(According to the Calendar)
- 2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
- 3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
- 4 - HEARTS - In the light of the Quran
- 5 - What is Soul (Nafs)
- 6 - Historical Trees of Islam
- 7 - Hypocrisy
- 8 - Carelessness and Ignorance
- 9 - Muslim Protocols
- 10 - Biographies of Muhadeseen
- 11 - Biography of Imam-e-Azam
- 12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)
- 13 - Great Women in Islamic History. V1 & 2
- 14 - Seerat Syedna Amir Muawiyah (RA)
- 15 - NAQSHBANDIA FAMILY
- 16 - STORIES OF AULIYA KARAM (ra)
- 17 - TASAWWUF
- 18 - Jihad and Mujahid
- 19 - Great Muslim Mothers
- 20 - Reputable Muslim Shaheed Ladies
- 21 - Speech Cautiousness
- 22 - Very Important Basic Masail
- 23 - Articles (English and Urdu)
- 24 – *Khatamahu Misk (Kitab ad-Duaa)*
- 25 – *Assassination Attacks on the Rehmat-allil-Aalamin (ﷺ)*
- 26 – *Ghazwah Hind*

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